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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., November 15, 1923

NEW SERIES
VOLUME XXV, No. 46

Mr. Otis Jones, a student in Mississippi College, was ordained to the ministry at Clinton on November 7th.

Northern Baptists are said to have suffered a property damage of half a million in the recent earthquake in Japan.

The Convention issue of the Alabama Baptist last week was a double number and had a good display of the whole denominational organization.

America has a prohibition law and there are virtually no unemployed. Great Britain has no prohibition law and millions are out of work. Righteousness exalteth a nation but sin is a reproach to any people.

The plan of the B. Y. P. U.'s that each organization adopt an orphan and send him or her some special Christmas present seems to be taking well with the young people. If your union would like to help in this work, write to Mr. A. J. Wilds at Oxford.

R. A. Collier has resigned the pastorate at Gentry, Ark., and would come back to Mississippi. He reports 82 additions to the church this year, fifty-one by baptism. The Sunday School has outgrown the building and two B. Y. P. U.'s have been organized.

Time was when initiative lay with the local church or the group of churches, such as an association or state conventions, but whether it shall be found right or wrong, for weal or woe, the power of initiative has been in a measure transferred to certain delegated bodies. That there has been good in this tendency, and helpful enthusiasm and larger contributions in late years, none will deny. Nevertheless, the question arises as to how far the denomination can go in the same direction without losing something in local self-government and the good which comes from local initiative mentioned above. Baptists are like vegetation—they grow from the ground up—and co-operation among them must be based on the freest voluntary principle, and nothing that savors of anything else will succeed as a working principle.—Alabama Baptist.

One of the most enjoyable books we have read for a long time is the recent volume by Dr. G. M. Savage of Union University, Jackson, Tenn., entitled "Greece and Bible Lands." It is a daily account of the author's experiences, studies and observations while on a vacation tour through Italy, Greece and Palestine. It was not a hurried trip, but extended over six months and brought him in touch with the people most intimately. He had also the advantage of very capable guides. Dr. Savage has been a close student and a successful teacher for many years and went with a preparation which few men could have. His style is easy, natural, clear and interesting. It is as if he might be telling the story to his wife or children. One will lay the book down with more knowledge of these absorbing countries and a clearer impression of the Bible itself. Everybody who knows Dr. Savage will wish to read it, and many others besides.

THE BUDGET PLAN.

We are saved from the need of writing anything on this subject by the appearance recently of a book with this title, written by Mr. N. T. Tull, the budget man of the State Convention Board, and published by our Sunday School Board in Nashville. Isn't it strange that we should have done the business of the Kingdom in a slipshod, harum-scarum way for generations? It is natural that now we are recognizing it as a big business, as the biggest business on earth, looked at from any point of view, it is natural that now it has become a necessity that it be done in an orderly way. There are those who have made a study of the business side of church life. Among these there is none who has studied it more thoroughly or had more practical and successful experience in it than Brother Tull, the author of this little book.

The matter is not so difficult or complicated, once people are willing to look into it seriously. This book gives the basis of it in scripture and common sense, and shows how the simple, systematic principles of business are applied in working out our church and Kingdom problems. From every viewpoint it is a timely book, and anybody will be helped by reading it and studying it. It is a book that pastors and deacons, church treasurers and finance committees cannot afford to be without. It will save from getting things all balled up in their churches. This is stewardship and budget month and this book is the best brief statement of the matters about which it treats that you will get anywhere. The price is 60 cents for the board binding or 40 for the paper-bound copy.

Here is a clipping from the Western Recorder, which was intended for a joke, but the joke is on the editor of The Recorder for the editor of The Recorder didn't go to Christiana a-tall. Neither did Secretary Wood. We do not know about Drs. Gray and Pirkey. They can speak for themselves. But here is what The Recorder says:

Following the Baptist World Alliance at Stockholm, a party of twenty-five or thirty of our Southern Baptist brethren were sight-seeing at Christiania, the capital of Norway. Among them were Secretary Gray of the Home Mission Board, Secretary Wood of Missouri, Editor P. I. Lipsey of Mississippi, and Pastor R. J. Pirkey of Louisville. At Christiania our brethren concluded they would visit the Baptist church. They had a hard time finding it, but they finally reached it in a crowded block over a store. Then they had a service, with prayer, songs and an address by Dr. Gray, who spoke with eloquent fitting words about the significant occasion in which the Baptist group from across the great sea were worshipping where the struggling Baptists of Christiania had so long worshipped. Then they went away. As they departed our brethren found out that it was a Methodist church in which they had their reverential celebration. Even our distinguished secretaries, able editors and eloquent pastors seem to be in danger of getting their "historic occasions" mixed up when they are in Europe.

Dr. W. B. Crumpton of Montgomery, Ala., long time mission secretary in Alabama, is reported very seriously ill.

We extend thanks to Mrs. Eva Woodward, of Overt, Miss., for a nice list of subscriptions sent through the B. Y. P. U.

General Ludendorff started a revolution in Germany to restore the monarchy and found himself in jail in 24 hours. We talked with a good many people in Germany last summer and none of them wanted the Kaiser back.

It seems now that the United States will not take part in the proposed effort to determine Germany's ability to pay reparations, because France says that the amount must not be reduced, whatever the finding of the commission may be.

Last week we stated in The Record that the receipts of the Convention Board for the year just closed were larger than they were two years ago. We find that this is a mistake. However, they were a good deal larger than they were one year ago.

It will be a good time now for the papers which had their sense of justice outraged by the whipping of bootleggers in Oklahoma to say a few words in expression of their disapproval of official graft and wholesale corruption in high places. Sin is sin and crime is crime, whether among the higher ups or the low downs.

Ex-Crown Prince Frederick left Holland last week, supposedly for Germany. The German government had given permission but France made its protest. His return coming at the same time as the attempted monarchist coup in Bavaria looks suspicious, but he is not apt to have much more success than Ludendorff.

Complaint against a committee for doing things is about as sensible as a man's complaining about his hands doing things. Committees ought to be subject to the body which appoints them, and the body has both the right and power to direct them, but why should a man's mouth wish his hands cut off. They are his means of getting the bread to the lips. To complain of boards or committees because they do things is the height of folly. We ought to complain of them if they don't. It is the business of the whole denomination to control the boards, and, if they make mistakes, to correct them.

The president of Colgate University talks with good sense when he says: "A country boy is long in initiative. The great criticism I would make of our school and college systems is that we are killing initiative. A country boy has to make for himself his own toys, to do things for himself. He is thrown on his own resources and develops self reliance. The country boy has the correct attitude of mind. All the newspapers he gets are filled with things he has never seen. He is hungry to see and know about these things. He leaves the farm with an open mind and a thirst for knowledge. There is nothing better in the world for a boy than that."

THE SMALL TOWN CHOIR LEADER

By Earnest O. Sellers

If anyone connected with church life needs tact, diplomacy, zeal, wisdom, persistence; a hide that is impervious to all shafts of criticism, persistence unbounded and never suppressed enthusiasm, consecration, talent and wisdom above all men, it is the director of a volunteer, small town, church choir.

There is seldom a more thankless task undertaken by any church worker. Small, if any, financial reward is given the leader; he is the football of "catty" talk and seldom, if ever, the recipient of commendation or subject of prayerful intercession and sympathetic support. How often has your church, publicly or privately, prayed for its musical forces?

To handle such a position, avoid friction and achieve results, demands diplomacy and the patience of a Job—coercion and threats will not avail. Timely praise and a dash of flattery may arouse a temporary enthusiasm, but a definite objective, plan of operation, democratic application of a few simple rules and the installation in the minds of singers and congregation that there is a Christian, spiritual, service being rendered, will go farther towards punctuality, a high standard of work and the avoidance of pit-falls.

Capable leaders may, by sheer personality, by acknowledged ability, inspire that regularity and faithfulness which is essential to any degree of success. Other leaders may so emphasize the social instinct or be fired with enthusiasm for their task to call forth a like degree of devotion. Some leaders may be able to impart musical history, voice training, musical instruction of various sorts, teach sight reading, and introduce their choir to the great compositions and by such means call forth a high devotion to the real task of choir singing. The preparation of special programs and an occasional cantata will be found to be very helpful.

Cliques in choirs or a dominance by families locally important, are the beginnings of many heart aches for directors. To avoid giving offense or causing displeasure requires great tact and forbearance; to get any choir to live up to rules and regulations that suggest rigidity and discipline, even to a degree, is indeed difficult.

Singers who come and go at will, who talk and disturb rehearsals, who blurt out their objections, likes or dislikes, of the music being used, who insist upon sitting in the choir loft whenever they please or next to some particular person, who are conspicuous "know-it-alls", who are overly ambitious or egotistical as to their ability, whose chief interest is gossip, who object to all authority or regularity, all these and yet others make it imperative that a few simple rules be accepted and observed by all if the organization is to be indeed and in truth a choir.

A choir is not simply a group of singers who occupy the choir loft and "lead the singing." Too many pastors seem to have this idea and do nothing at all to recognize, much less exalt, the real idea and work of a choir.

I have had experience all along the line. One of the best suggestions as to rule I have recently seen were in the "Etude." In as much, however, as these rules chiefly concern the choir trained for an Episcopal service I have freely adopted and altered them.

1. **Regularity of attendance.** An accurate record should be kept and recognition and rewards made; the occasional gift of a hymnal with extra fine binding, or some other book or prize will help.

2. **Punctuality.** Let all be on hand at an agreed time and be dismissed also at a specified hour. Interrupted rehearsals due to late comers or early departures are fatal.

3. **Reverence.** Whispering or other conversation at rehearsals or during service is irreverent, uncalled for, selfish, absolutely unnecessary.

4. **Personal appearance.** While many object to a robbed or vested choir, yet common sense will avoid the exaggerations and loud personal

display which so often strike our eyes in the array of church choirs. Let some of the older church women suggest and help the younger singers who so woefully violate good taste in this regard. A delicate task? Yes, all the more reason for its consideration. A strong wise leader can and must deal therewith.

5. **Co-operation.** Not only in the choir work but in all and every particular of the entire service. Above all avoid frivolity and have singers whose lives are above criticism.

6. **Charity.** Avoid gossip and catty remarks, certainly among the singers. Take criticism of your work kindly and if it is just profit thereby, otherwise, "forget it."

Nothing here is said about the technique of balanced parts, selection of voices, grade and quality of music or other musical standards and regulations. The emphasis is upon the organization and its work. We are not overly strong upon "organized" choirs because so much depends upon the leader. The wise leader will let these rules, and others that are deemed best, be clearly set before each member of the choir. He will also have each week's program clearly set forth so as to avoid awkward pauses in the services or the confusion and rustling of finding the music. Anticipation will avoid accidents. Do your discussing of plans and criticisms at the rehearsals, and above all do all of the work "As unto the Lord." The rehearsal needs an opening or closing prayer, and happy is the choir who has a pastor who prays with it before entering the public service.

The Baptist Bible Institute
New Orleans La.

CALL FOR HELP

(Continued from last week)

But we are told to give the denomination some of the items which have been cut out of the estimates in order to illustrate the disaster of these cuts to the Board. Let us preface this list with the solemn injunction that the best way to take care of any one of these illustrative items is not for someone to make a contribution to one of them which appeals to him unless such a gift is to be over and above his Campaign pledge. These examples are but illustrations of needs on all the fields and the best way to take care of any one of them is to take care of the Foreign Mission Board in this desperate hour.

Illustration One

The Baptist Church at Reggio Calabria, Italy, the Rhegium of Act. 28:13. The Board has begun a building at this place it cannot finish. The pastor of that church, one of the most spiritual men we have in Italy, writes under September 20:

"We assure you, that our building should be complete, I say must be complete, otherwise we are obliged this winter to suspend our worship, because the building has not even the windows and the rain penetrate easily. All our brethren and sisters we beg you strongly to encourage appropriations to complete the building as soon as you can safely do so. We know, dear Brother Love, that your financial condition at present is very embarrassing, but we know also that there is among many of your people a great spirit of sacrifice, and we rejoice therefore that they will furnish the money for our church before the coming winter."

Can the reader imagine what it means to be compelled to tell this dear man that his request cannot be granted until next May, if then?

Illustration Two

The completion of church building at Mendoza, Argentina. The writer, more than a year ago, tried to preach in this building, which was without floor or windows, in a terrific sand and rain-storm, which later turned into a snowstorm. Even under such conditions God gave us one soul for Christ, and that night in another place in this city gave us twelve. Until now we have not been able to complete this building. The effect on the missionary and on the church and on the work the reader may try to imagine.

Illustration Three

A residence for a missionary who has been under appointment for twenty-two years. This missionary is at this hour doing perhaps the best work of his long service on his field, is gloriously promising, but we are compelled to say to him: "We cannot give you a house to live in", and this illustration is one of several score of such needs which we could enumerate if space allowed.

Illustration Four

The completion of the girls' school at Sao Paulo. Those who are directly connected with the school implore us to complete this building. Dr. W. B. Bagby, the veteran of our Brazilian missionaries, who lives in Sao Paulo, says:

"We must have every cent of the \$8,000.00, or we cannot finish the building so as to make it available for use. As it is, we must leave out all laboratory, library, etc., etc., equipment. The \$8,000.00 is absolutely needed to put the building in condition to use it. If we do not get it, the institution will be seriously handicapped and injured. Please beg the Board to grant us this sorely needed sum at once."

What an opportunity we are losing here, and this, too, is one of several such. For instance, Miss Kathleen Mallory cables us from Japan supplementing the imploring of missionaries there with these words:

"Please grant Kokura Girls' School building. We have, too, numerous boys' schools for which importunate appeals are made."

Illustration Five

Take again our theological seminary at Bucarest, Roumania. The Board has bought a lot and has started on the back of it a small unit of the building for our seminary with the purpose of using this, until we can do better, as a place of worship for seminary classes, dining room, sleeping quarters for students and professors, etc. Brother Adorian, President of the Seminary and of our Roumanian Baptist Union, urges this appropriation:

Dr. W. O. Carver, who has seen the situation at Bucarest and heard the appeal, says of Adorian: "His tired face, with dark-ringed eyes, the pathos of a sort of wail in the tone of his voice as he asked, after two days of conference, 'What am I to do?' will haunt me for years."

But this Bucarest seminary is but one of five such needs at the present moment, and other men like Brother Adorian are being implored by promising young men to give them a chance to prepare themselves for the ministry. But how helpless these workers are! Ten thousand dollars in one of these situations would go further now under all the conditions of exchange and depreciated values and ripe opportunity than \$100,000 has often gone in similar enterprises, and \$100,000 in the hands of the Board for work like this now would be equal to a million in some distant day when perhaps the denomination will have a mind to supply it.

Illustration Six

Kweilin Hospital. The Board has invested \$40,000 in this property and two capable doctors are investing their lives here, but the \$40,000 is wasted unless we can put in the necessary equipment so that the building can be used. Patients of this hospital are two weeks distance from another.

But we must stop with these enumerations if we expect the editors to publish this statement which the Foreign Mission Board wishes to be put into the hands of every Baptist in the South. We could go on naming other classes of equipment which are denied, such as our Rio Publishing House from which Christian literature should be sent forth as leaves of healing to the souls of millions and as light to the path of those who in great numbers are groping for that light; and we could name hospitals, Sunday School necessities and needs for lands. But we leave the case with Southern Baptists with the prayer that these illustrations may stir the hearts of all classes of our people, and especially the hearts of some whom God has blessed not only with residence in a gospel land, but with much of this world's goods

besides, and that these may make it possible for the Board before long to restore some of these eliminated items of necessity to its budget and send glad news to the workers who await the responses of their brethren and sisters in America to their need and distress.

November Stewardship Month-Study it, Practice it.

SUGGESTED IMPROVEMENTS IN THE SOUTHERN BAPTIST CONVENTION

By President E. Y. Mullins, Louisville, Ky.

In this fourth and final article about the work of the Convention I offer four suggestions for the consideration of the brethren. I will state them as briefly and concisely as possible.

I believe we ought to have more time for debate in the Convention. I have already pointed out the conditions which have led to the present situation and the difficulty of securing debate. The time factor is one of several, but it is an important factor. If there is no time for debate, there can be no debate. The motion of Dr. Hurt at the last Convention looks toward the provision of more time. Perhaps it can be done in other ways. Perhaps we can reduce the number of subjects for consideration in the Convention. Possibly we may learn to appreciate the importance of remaining longer in session. Perhaps we can get the material on which debate might arise into better shape for stimulating debate. At present I merely emphasize the point that we need more time.

The second suggestion is merely a repetition of one I have made frequently before, viz., that we plan in some way to supply advance information to the members of the Convention as a background for thought and discussion. I realize the difficulty here, but I also realize the importance of this point. Debate is based on intelligent grasp of the problem. Intelligent grasp of the problem is based on information. Information as to new propositions can come only from those suggesting the changes. If this information is withheld until the Convention meets, there is no way to get full information into the hands of the brethren in time for preliminary thought. The daily bulletin is a splendid help. It ought to be continued. It is a long step in the right direction. Many will study what is published in the bulletin and be prepared to vote or to speak. But some questions need longer consideration, and we ought to devise some way to secure it in advance of the Convention meeting.

A third suggestion is that the Convention provide some kind of agency for gathering the information required, as suggested in the previous paragraph. I also suggest that this agency be charged with the duty of making known two or three weeks, at least, in advance of the Convention meeting all the facts and proposals involved in new movements. This matter could be turned over to either of two existing committees. It could be turned over to the Executive Committee of the Convention, and in some ways that is the logical committee to handle it. Information could be obtained by correspondence from all the Boards and committees who make reports. In consultation with the Boards and committees the information could be given out with such explanations as might seem necessary. This would allow at least some weeks for thought and consideration in advance. This matter might be turned over to the committee on program. Hitherto this committee has had as its chief duty to arrange the order of the subjects presented to the Convention. Its duties could be enlarged. Or the whole matter could be turned over to a third committee to be appointed for this specific purpose. I am not here contending particularly for any one committee. What I am suggesting is the importance of having some agency or means for supplying advance information. It is my judgment that this is the most vital need of the Convention at the present time, so far as increasing its efficiency and stimulating debate is con-

cerned. The Convention is too large to function as a deliberative body in the ordinary sense of taking up and thrashing out fully new questions at each session. Some small group must give consideration to these matters. If some such arrangement is not made, we shall continue to drift along, making mistakes and then having to reconsider them. We do not wish to fix the habit of retracing our steps on important matters which come before us.

A fourth suggestion I make with some hesitancy. Being at this time President of the Convention, it might seem improper; but I venture to do so nevertheless. I do not believe the present arrangement of putting the nomination of all committees into the hands of a committee on committees is a good one. I appreciate the reason for this arrangement. The President has many things to consider and much presiding to do, and it is difficult for him to appoint all the committees, and yet there are committees which the President ought to appoint, or which he should at least inspect before they are appointed by some other committee. I would suggest, therefore, a compromise between the old arrangement, under which the President appointed all committees and the new arrangement under which he appoints none.

I would suggest leaving the committee on committees as it is now in operation, but that the duties of the committee on committees be limited to the appointment each year of the Boards and standing committees of the Convention. The necessities involved in these appointments are known beforehand. The conditions to be met can become matters of general knowledge, and such a committee can thus perform a large service. But there are a number of other committees called for by special occasions at each meeting of the Convention. They are committees on various matters, some of which serve only a year. In many cases they are committees of the utmost importance. My chief reason for suggesting that it be made the duty of the President to appoint these committees is that in most instances the situation calling for such committees is best known to the President. Brethren write or speak to him about such committees. In a number of instances certain men ought to be on committees of this kind, because of their special knowledge or position or fitness for service. When this is the case, it is impossible for the President to keep in touch with the committee on committees and supply them with the needed information. Frequently this latter committee is absent from the Convention performing its duties when the necessity for a special committee arises, growing out of some situation in the Convention. The President knows the situation and with his knowledge can make a wise appointment of committees. It is needless to specify, but there have been a number of instances during my tenure as President of the Convention when mistakes were made in the appointment of these special committees, simply due to ignorance on the part of the committee on committees of some special conditions. It is out of this experience that I make the suggestion. No President wants to burden himself with all the cares involved in appointing all committees; but surely it is in the interest of efficiency of our work for the President, who has special knowledge on certain subjects, to appoint committees to deal with those subjects. The President's knowledge comes to him directly as a result of his official position.

I offer the above suggestion in the hope that the brethren will at least think of them, and as the means of suggesting general lines of improvement.

Get ready for the Budget-Sunday December 2nd.

November Stewardship Month-Study it, Practice it.

Sunday December 2nd. Statewide Every Member Canvass.

"BUT I HAVE A FEW THINGS AGAINST THEE"—Rev. 2:14

If we Mississippi Baptists should meet in our Convention in November with the glorious report "free of debt" and see evidences of great financial blessings in all of our work; yet because of our silence on some other vital matters, the above quotation from God's word would be directed none the less to us. But regardless of financial success or failure we may read again "Nevertheless, I have somewhat against thee, because thou hast left thy first love." Rev. 2:14. Together with part of verse 5, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent".

Wherein have we made such error? Our silence on certain modern immoral tendencies is criminal and we are reaping a hundred fold. We first loved Christ, His church and His moral doctrines. We now profess Christ with our lips and with a culture and intelligence that is admirable. Does this first love for the church make it the factor that is shaping our present ideals on moral questions or does the majority of church members look to some social agencies? The departure from a Bible standard or morals are, in many ways, alarming. We have lost much by not speaking through our religious papers on these subjects. We see good results from our united stand and ready discussions of prohibition, evolution, and other doctrinal questions that have a less vital bearing on a true spiritual church.

Some vital questions. In this age of unparalleled distractions from a Bible standard: are we using all of our forces (the pulpit, the church with all of its agencies, and all of our religious papers) to unify our ideals on all vital moral issues as we should? To read the page in our Record on prohibition and thus feel as we do the very nation's heart beat on this subject, and recall that Baptists have been first in their loyalty to this cause that is now a conceded victory in America and has thus become a world issue: why should we be slow to undertake other tasks that are of no less importance?

Shall Baptists remain silent and expect officers to enforce a civil Sunday law or shall we extend a loving call to a Bible standard of the Lord's day? Shall we be content to note the daily press with its mighty influence for the enforcement of the whisky laws, and fail to see that the same press is daily advertising as if it were commending gambling as it exists today in a most alarming manner and to the serious detriment of many otherwise innocent amusements? While public sentiment is swinging so heavily against the modern sex dances as to bring about a most desirable reaction against this evil, should Baptists hesitate to launch a move to so outlaw it as to place it back in the red-light districts from whence it came? Since our Southern Baptist Convention has frequently passed resolutions condemning certain features of the moving picture, shall we Baptists name the movies "visual education" and place it in every high school in the state without a uniform system of censoring same and thus resent that taunt that producers of vile pictures have given as answer to just criticisms, that they are giving the public what they demand.

Shall we be content to reform those false doctrines in our schools and colleges on the question of evolution, and quietly allow those same institutions, under the cry of "false modesty" continue to promote the hellish evil of "too much nakedness" on the athletic field and in mixed swimming? Shall we be content to note the success of the fight on the so-called red-light district without seeing that its promoters are transferring this horrible evil to our hotels and to our homes when possible? In brief shall we regard these issues that I hereby challenge, as being only matters of personal opinion or do they involve principles about which God has plainly said "thou shalt not"—J. B. Gordon.

November Stewardship Month-Study it, Practice it.

The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE PLACE OF SOCIAL SERVICE

Social service is sometimes called applied Christianity. It is the application of the Love of God, of Christian compassion, to the relief of human suffering, the improvement of physical conditions, and the correction and prevention of injustice and inequalities in the relations of men. It covers a very wide territory from securing proper legislation, the enforcement of law, to the amelioration of poverty, the feeding of the hungry, the ministry to the sick. Evidently it covers a wide territory.

The emphasis upon social service which has become conspicuous of late years does not mean that it is a new thing, nor that our people have never done any work of this kind. It simply means that we have grown from the period of individual effort to organized effort; from allowing every man to do or not to do for others in his own person, to the combination of our energies and our efforts and the concentration of them on specific tasks and on a larger scale. The Baptist preacher who fifty or a hundred years ago started out with his Bible and hymn book on a horse-back trip into strange territory to the westward, was just as truly a Missionary Baptist as the one who goes to China today under appointment of the Foreign Mission Board. But the methods of yesterday do not meet the needs of today.

In the same way the woman who went to sit up at night with and wait on a sick neighbor was just as truly doing social service as one who contributes to build or endow a hospital today. The motive and purpose are the same; the method varies. The same may be said of the field of temperance, orphanages, relief of poverty or dealing with adultery or the social evil. Now in shifting of methods or changing of the instruments of service, some confusion and even conflict may arise. Machinery and railroads have changed methods and awakened opposition. So there has arisen opposition on the part of some to the method of conducting mission work, which results in antagonizing the organized work.

Even so Social Service when it passes from the individual and sporadic effort to the organized and co-operative effort immediately awakens in some suspicion and opposition. Now we are of the opinion that there is danger of abuse in combinations, just as there is danger in fire, in corporations and in anything where power is concentrated. Great power is at once a promise of usefulness and a menace to individual freedom. It is our business to utilize the power for good and to eliminate the danger of wrong doing. The genuinely independent, democratic Baptist spirit can generally be depended on to take care of itself.

The organization for co-operative effort in social service was slow getting under way, and has its critics just as other forms of organized effort have had. Orphanages, hospitals, boards for relief of old preachers, and for focusing the energies of Christians in temperance reform, and other social legislation, these were later fruits of the Christian spirit than the distinctly evangelistic or educational efforts. But they have come and

they are doubtless here to stay. We devoutly hope they are.

It is ours to recognize their place in the economy of the gospel and make a way for them in all our programs. The Delta Association recently passed a resolution calling for a department of social service in the Baptist Record, and it will be given full consideration. The editor shall have something to say from time to time and he cordially invites help from others who are interested.

WEAK KNEES

Not long since one of our churches in Mississippi was in danger of losing its power to witness for the truth of God. A union meeting had been in progress in which the evangelist had inveighed publicly against the Baptist position on the ordinance of baptism. It was a comparatively new church and the pastor was a young man. It seemed an easy thing to silence the young preacher and palsy the work of the young church. An effort was made to make his position with the church difficult and his witness to the truth a hardship on him.

But they "reckoned without their host." He was not one of the weak kneed variety and spoke out in meeting, not in any fighting spirit, but in the fear of God and faithfulness to his charge. His little flock were not weak kneed, and they rallied to him. They were faithful to God and his truth. With malice toward none and with charity for all they stood squarely by the Book and the ordinances of the church. The Lord is adding to their numbers and increasing their faith and their courage. It is better to have the favor of God than that of men.

We wish we could give as good an account of every Baptist church in Mississippi. But rumors sometimes come to us of a church here and there which turns its back on the pastor because he is loyal to his convictions. If somebody else takes a shot at the pastor, they get scared in an inch of their lives and want to fire the pastor. They don't stop to ask whether he is right or wrong, they are afraid he has offended somebody, or may render their church unpopular, or the object of poison attacks. Weak knees are a poor support under gun fire. Soft soap or mud are poor material for church building. It takes rock.

WHY CAST DOWN?

The Forty-second and Forty-third Psalms give us a picture of David's "blue Monday". Three times he sums up his distress in the cry, "Why art thou cast down, O my soul? and why art thou disquieted within me?" But this trouble is not physical; it is spiritual. It is not caused by bodily weariness or exhaustion; it is the longing of an unsatisfied soul.

In other words, there is a real reason for David's distress. In the first place, he is troubled because he has a soul sensitive to spiritual needs. We have seen some people who ought to have been in deep distress who were not. Their minds did not appear to be worried, because they had too little concern about the spiritual conditions about them which were bad and ought to have been corrected. It is sometimes a good sign to see a soul in distress. And it is a sign of paralysis when there is no pain. A pastor whose heart yearned for the awakening of his people announced a meeting every night for the coming week. When he came out of the pulpit a prominent member asked him, "What is the matter? What do you want to have a meeting for? Aren't we getting on all right? Isn't your salary being paid? Aren't the congregations keeping up pretty good?" David's soul was hungry for God. He longed to see the putting forth of his power that would silence doubt and scoffing. He could not be satisfied without the evidence of his presence. It is a healthy sign sometimes when there is pain. Paul said, "I have great grief and increasing pain in my heart".

There was reason for David's distress in the condition of things around him. He had seen a

falling away of religious interest. Things were not now like they had been. He says, "I had gone with the multitudes; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day". But there had come a falling away of interest and attendance. The signs of spiritual life were dying down. And he is distressed about it.

We have seen a few churches and a few pastors where this lamentable condition exists and they seemed not to know it, or not to care about it. Is it possible that a preacher can be contented if only his salary is paid; or that a church can be satisfied so long as the concern is simply holding together, or even materially prosperous? If the power of God is not present and all the forces of a church are not in action, there is need for somebody to be in distress. It was no imaginary trouble which David had, it was a real situation. It was not the cry of a hysterical man, but the sighing of one who grieved over spiritual decay. If some "cheerful optimists" could come to David's experience and say, "My tears have been my meat day and night", there would be hope of speedy improvement. Some of us might do better if, instead of being light hearted boosters, we should hear the voice of God saying, "Let your laughter be turned into mourning and your joy into heaviness".

But David had a reserve of faith and a reservoir of hope in God. In spite of adverse spiritual conditions, he bids his soul bid defiance to fear and put its hope in God. At one time he had said, "What time I am afraid I will trust in thee". And now he is continually repeating to himself the assurance, "Hope thou in God, for I shall yet praise him, the health of my countenance and my God". We may vary, and conditions are changeable, but God is the same. He can lead us out of our dearth of soul. He can and will deliver the church from the bondage of indifference.

THE REPULSIVE GOSPEL

Do you recall that verse in the fifth chapter of the Acts of the Apostles, which tells about the early Christians meeting in Solomon's Porch in Jerusalem, and then says, "But of the rest durst no man join himself to them"? That is, no man dared to drop casually into the meeting, or to thoughtlessly make one of their company. It wasn't an easy or light matter to join the church, nor even to mingle with them in a light way. There was a wholesome, awe-inspiring atmosphere in their meeting which careless people were not willing to encounter.

You will recall that it was just after the Ananias and Sapphira incident, the sudden death of these people who had thought it possible to mock God and get by with it. But it was not due to simply physical fear that people stood in awe. It was the realization that God was in their midst, and they had come to see that he is a consuming fire, that his holiness was intolerable toward sin, that sin could not stand in his presence. This church was the body in which he dwelt, through which he did his work, by which his holiness as well as his grace came into contact with men. People were afraid to come near. There was something like the feeling of Israel at Sinai where they feared as they saw the manifestation of the presence and power of holiness of God.

Isn't this somewhat different from much of our modern ideas and experiences of church life and of religious gatherings? Almost the whole effort of our worship and even of our so-called evangelistic services today is to make the services attractive to people. In contrast with the stone steps of Solomon's Porch on which they stood, we make our church houses warm in winter and cool in summer. We cushion our pews and carpet our floors. We send off and get the biggest preacher we can find to attract the crowd. We put his picture in the windows and the newspapers. We advertise our music and our oratory. We have our ushers to show them in and our committees to go out after them and pull them

in. We tell how everybody is "delighted" with everybody else, and how pleasant everything is moving along.

But stop! we are not talking about you and your church; we are not kicking at everything that is built on the 1924 model. No! But we have a pain in our heart when we contrast this with the wholesome fear of God which was on the souls of men when they came near this group in Solomon's Porch. Are we not going at it in the wrong way? Are we not trying to tease people or entice them to our churches when we should be having such a manifestation of the power of God as would make them afraid to come? Would it not be the beginning of a mighty revival if the Spirit were upon the congregation so manifestly as to bring a hush upon the lips and hearts of all who come in?

Don't be too anxious to make everything "attractive" in a service. Don't be afraid of the gospel or the Spirit's repelling people and driving them away from the church. If you will read all that record in the fifth chapter of Acts, you will see that it says, "Howbeit the people magnified them, and believers were the more added to the Lord, multitudes both of men and women." And if they are added to the Lord you won't have to entice them into the church. Can't we learn something yet from the apostolic example?

SUNDAY IN HALIFAX

Things were getting monotonous on board, for we had left Southampton the Saturday before and while the log said we were making good time the hours began to drag heavy after a week on the water. It wasn't like it was going over six weeks before. Then everything was new and we were eager and not in a hurry or impatient. But now we were going home and there was nothing in between that we especially cared to see. We wanted to get home. To make matters worse they moved the ship clock back every night at midnight, which made everyday just that much longer. Every hour had leaden boots on, and Saturday was the longest day of the whole trip.

But Saturday evening interest picked up a little, when the big whistle blew and the uniformed sailors went scurrying to the boat deck, up at the top, where the rest of us were not permitted to go. "What's the matter?" the passengers were asking; but the crew made no reply. Of course there were plenty of passengers who could tell you, but you don't have to be aboard long before you learn that most of the information you get from that source isn't so. Some said it was a fire. But everybody settled down at last to the conclusion that this was the drill of the seamen which they always go through at this particular place, in getting the life boats ready, as this is considered a dangerous passage where many ships had been wrecked. But as the sea was perfect there seemed no danger and we watched the performance with interest and without excitement.

To bed as usual Saturday night, and up early Sunday morning to get the first sight of land. You get hungry to see it after seeing nothing but water for a week. Sure enough some early risers declare they can see it, while others declare these dark spots on the rim of the sea are nothing but clouds. But after a bit the glorious sunshine lifts the curtain and here ahead on the right are strip of shore visible. We had praised God for the most beautiful sunset a day or two before on sea which I had ever seen. And it is always beautiful. Now we praise him for the sight of land ahead kindled into beauty by the rays of the rising sun which comes dripping out of the sea. The crowd increases on deck, and houses begin to be seen. True it is, here is Halifax rising out of the water ahead of us on a quiet Sunday morning.

But things do not remain quiet, even in this Sabbath keeping New Scotland (Nova Scotia). We are coming into the bay and tugs and pilots are out to meet us. Little gasoline launches go spitting and sputtering by on the glassy waters,

the smoothest I have ever seen. Sail boats go bobbing and dipping along, disturbed by the waves which now have been wakened from their quiet sleep by our big ship. The folks in these are waving at us and we at them. But here we stop, out some distance from the pier. "What's the matter? Why don't we go in?" The crowd on deck and in the drawing rooms are restless and impatient. The 1,700 boys in the steerage are crowding the lower deck for they expect to get off at Halifax. Everybody has to be counted, above and below. So they rustle us all into one room where the stench of tobacco smoke gets too thick for some of us. Tiring of this the people scatter again.

Waiting and waiting, complaining and fussing, we are finally told that the port doctor had been on board to count the people, and "three silly girls in the barber-shop wouldn't come out to be counted". So he had gone ashore. After a while he comes back and says if everybody doesn't come out to be counted he will go away and won't come back till tomorrow. And we can't get to Halifax till we stand up and be counted. This threat seems to be sufficient and here we go up to the pier.

There are lots of men, women and children on the wharf waving their hats and handkerchiefs. As we draw up to the pier we notice the hundreds of window panes still broken and shattered by the big explosion of ammunition here during the world war. They tell us that evidence of the damage is all over the city.

But the day's story is too long to tell. It had little in it to make us think it was Sunday. Some of us were fortunate to have our Bible reading early in the morning, for from now till night there were alternate periods of rushing and waiting to get off, principally of the boys who were going to the wheat fields. They had gathered in groups and sung their hymns of praise, concluding with "God be with you till we meet again". They were taken in installments and tagged for Winnipeg. Here on the wharf are dozens of small boys and not a few small girls who have gathered to see the big ship and then to scramble for the small coins which are thrown down to them from the decks. This went on for hours, a continuous performance. The girls were a little slow to get in the scramble, but did their part before the day was over. The boys were generally considerate of them, and when pennies or nickles were thrown specifically to the girls, the boys saw that they got them. Among the others were three Negro boys who seemed a long way from home up here at Halifax. The largest of these was finally induced, almost forced to cut the pigeon wing, by one of our ex-steerage passengers for the amusement of the crowd. But his reticence or his conscience was brought around by a shower of pennies. When we had discharged the Canadian passengers and taken on a few for New York, shore leave was given for two hours to all who wished to see the city.

We got under way a little after seven o'clock in the evening, having been nearly twelve hours in port. For an hour we were getting out to sea, letting down the pilot and two others into a little skiff on the dark waters at eight o'clock, while the little boat slapped the waves which buffeted it at the side of the big ship. They pulled away into the dark and we speeded ahead on the track toward home.

At 8:45 there was service in the dining room for all who cared to attend. Some of us were glad to at least finish the day in a way becoming the Sabbath. The room was comfortably filled, and the service was restful after a disturbed day. The ship provided the song books which are included in the Church of England Prayerbook and Psalter. A gentleman with his collar on hind side before read the scriptures and announced the hymns, and another who was announced as "the pastor of Central church, Hartford, Conn.," preached from the text, "Strive to enter in by the narrow door." I took him to be a Congregationalist. The sermon was good as far as it went, but some of us were wishing that he had

made the way of entrance into the kingdom more plain. There were present beside the two ministers mentioned, some Baptist preachers, an Episcopal bishop, and two Greek priests whom some of our party have named Brother Snollygoster and Brother Poppoffdiabolus, chiefly I suppose because of their persistence in wearing long hair, long whiskers and long skirts, and high heeled caps on their heads. Any way this period of worship at the close of the day put rather a better taste in our mouths, for it had not been like Sunday in most of its experiences.

We were fortunate in having a beautiful day, which they say is an unusual experience with ships coming into Halifax. Our table steward said he had made a great many trips to Halifax and this was the first time he had seen the sun shine as they came in. Today is the day we were due in New York, but we have been delayed and won't get ashore before Tuesday. The weather and the water are fine and we have every reason to be deeply grateful to God that we have been kept from harm and blessed in every way on our journey. To Him be the praise, now and forever. Amen.

TITHING LITERATURE FREE

Our offer to furnish free, postage paid, the pamphlet, "Christian Work for Laymen—and Ministers", in sufficient quantities to supply one copy to every family in any church and congregation, expired November 1st.

The offer is hereby renewed until January 1, 1924.

Please mention the Baptist Record; also give your denomination.

THE LAYMAN COMPANY,
35 North Dearborn St.,
Chicago, Illinois.

BIBLE INSTITUTE.

The second quarter of the Baptist Bible Institute begins Tuesday, November 20th. We have decidedly the best attendance and finest spirit in faculty and student body that we have had in our brief history. Two hundred and twelve students have enrolled, representing nineteen states and several foreign countries. Of that number 122 are men and 90 are women. The states leading in numbers are Mississippi, 46; Louisiana, 42, and South Carolina, 25. We gladly welcome others who ought to be with us to prepare for greater efficiency in the Master's work.

Fraternally yours,
B. H. DEMENT,
President.

Get ready for the Budget-Sunday December 2nd.

November Stewardship Month-Study it, Practice it.

Half a million negroes went from southern to northern states in the year ending Sept. 1st.

C. D. Creasman of Nashville, Tenn., was called to Belzoni church and it is thought he will accept. We shall be glad to welcome him to Mississippi.

W. L. Head, Home Board evangelist, reports 35 additions to the Central Church, Manchester, Ga., a majority of whom were leading business men and big farmers. A new modern meeting house will soon be completed. M. P. Jackson is pastor. Rose Mullins led the singing.

The following have sent us one subscription since last issue: W. M. Jones, Macon; Mrs. E. B. Stinson, Columbus; W. L. Brunson, Enterprise; Betrum Wilson, Liberty; Mrs. Paul Holland, Hollandale; R. G. McCordle, Oakland; Rev. S. L. Morris, Prairie, Miss., sent four new subscriptions.

GETHSEMANE

Matt. 26:36-46; Mk. 14:32-42; Lk. 22:39-46; Jno. 18:1-2

The topography of Jerusalem ought to be studied in connection with this theme. Ancient Jerusalem was built on two hills, the West, Mount Zion; the East, Mount Moriah; Mount Moriah being east of Mount Zion and separated from it by a deep gorge. East of Mount Moriah and along by the East wall of Jerusalem is the Brook Cedron. Brook Cedron separates Jerusalem from the Mount of Olives. After crossing the Brook Cedron, one going Eastward begins to ascend the Mount of Olives and after only a few steps enters the Garden of Gethsemane.

The word Gethsemane is a compound of the two words that mean oil-vat; the Geth part means vat, and the semane part means oil. This suggests the probable origin of the word. Note that the mountain is called the Mount of Olives.

In the next place, let us notice Christ's disposition of the disciples, taking only the three, Peter, James, and John near the place of his deepest agony. His saying, "Sit ye here while I shall pray", suggests what Abraham said to his young men, "Abide ye here and I and the lad will go yonder and worship". It was right close to the very same spot where Isaac passed through his tragic experience. Gen. 22:5.

Christ's Prayer: "Father, if it be possible let this cup pass from me".

The meaning of Christ's Prayer: (1) The traditional understanding is that Christ's human nature for the moment got such mastery of him that he trembled at the thought of suffering in death. (2) What seems to me to be the true meaning of the prayer is that he did not want to die in Gethsemane.

Here are some reasons for so believing. It seemed to him that he was going to die right there, and not to the cross. He said, my soul is exceeding sorrowful, even unto death. This language justifies my saying that if anything additional came to him he would have to die right there. He said emphatically this cup which evidently means the suffering that he was at that minute enduring; or the death with which he was at that minute threatened.

Luke tells us that an angel came and strengthened him. That he here had a victory is indicated by a word that Mark gives us in his description. It is one word that he spoke on returning to his disciples, which impresses me as his saying to them: "It is all over now". We must note his composure after this, even through all he had to suffer on the way to the cross and on the cross. He wanted to go to the cross.

Hebrews 5:7 may be quoted here as confirming this view, which reads, "Who (Christ) in the days of his flesh, when he had offered prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared; though he were a son, yet learned he obedience by the things he suffered."

Let us consider how much he suffered in Gethsemane. It is agreed that the Greek words are stronger than the English in the description of his suffering, though the English is very strong: "My soul is exceeding sorrowful, even unto death". Notice his bloody sweat.

Why Did the Christ Wish to Get to the Cross? (a) It was the fulfillment of prophecy. Read Psalm 22:16. "They pierced my hands and my feet". Isaiah's description shows him surrounded by his enemies. When he came so near dying in Gethsemane, only those were near him who were his closest friends, Peter, James, and John, and a little further back eight of his disciples. These prophecies showed that he must be put to death by his enemies.

Prophetic pictures also pointed to the cross: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up". Christ himself had made this application of that wonderful healing of the bitten Israelite. Also the picture of Moses between Aaron and Hur on

the hilltop, when the battle was raging with the Amalekites, the Hebrews being under the command of Joshua. So long as Moses' arms were outstretched, making the picture of Christ on the cross, the Israelites prevailed; but so soon as that picture was marred by Moses' hands falling by his side, the Amalekites prevailed. So Aaron on the one side and Hur on the other had to stay up his arms.

These numerous prophecies could not have been fulfilled by his dying except on the cross.

Note how desirous he was of reaching the cross. When the time of his sacrifice was drawing near, and he told his disciples that he must go up to Jerusalem and there be put to death, but on the third day he would rise again, Peter protested that it should not be so. Here Christ administered his severest rebuke, when he called Peter Satan, and told him to get behind him, that he was not savoring the things of God.

The sufferings of Gethsemane lead out to thinking at the cost of how much suffering we are enjoying the blessings we have.—G. M. Savage.

"WITHOUT SHEDDING OF BLOOD—NOT WITHOUT SHEDDING OF TEARS—THERE IS NO REMISSION"

By A. D. Muse, Evangelist
(Member, Blue Mountain Evangelist)

The meeting had closed. It was the morning after, in the home of one of the Deacons. It was a country home. A Godly living old couple lived alone. My sister and I were together. As few of the old country families still do, they got up early—breakfasted by good day light. I slept on a cot on the front porch. The good man came out early and sat down by my cot and said, "Brother Muse, if what you preached yesterday is true I am lost."

I said: "Brother Blank, you are lost, give me your religious experience." It was a mourners bench. Great excitement, great nervous strain, awful pictures of Hell. He left the church all excited and wrought up. On the way home he went out by the side of the road and got down beside a tree. Much weeping, praying and continued excitement. After a while the scared feeling all left. (Anybody can wear out the hysterics.) He felt calm. He went back the next day and joined the church. He has been for over twenty-five years a deacon.

I said: "Brother, if that is all you had you are lost." (Alas! by the thousands they are going into eternity deluded by such, eternally doomed. Why don't men make it plain. It does seem if there is ever a time when a man needs to be calm and quiet and think intelligently and deliberately, it is when settling the tremendous question of the soul's salvation.)

I picked up my Bible, turned to Isa. 53:6. "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all."

I showed him how God had laid all our sins on Christ, "who His own self bare our sins in His own body on the tree!" 1 Peter 2:24. Then I said: "God said, 'without the shedding of blood; (not without shedding of tears) there is no remission'." Heb. 9:22.

"Brother, God laid our sins on Christ. Christ died under them and for them. His blood stands for that offered life. God says: 'when I see the blood (not when I see your tears—you may shed tears to flood the Pearl River and go straight to Hell) I will pass over.' " "Do you see that?"

"Yes I do for the first time in my life."

"Will you now, calmly, quietly accept Jesus Christ as your Savior. Accept His blood, His offered life, as your ground of acceptance with God, as your surety at the Judgment?"

"I certainly do, right now, Brother Muse."

As we sat at the breakfast table, he said to his wife: "Ma, I have what I never had before; a sense of perfect security and salvation."

I cannot think of a genuinely convicted soul refraining from tears. But the soul is doomed who stops with his tears. It is blood, not tears, which covers the soul.

A teacher said to her class of little girls: "Is there anything God can't do?"

"No! No! No!" yelled the class.

One little girl threw up her hands and shook her head.

"All right, what is it little girl," the teacher said with a sneer, "God can't do?"

"He can't see my sins through the blood of Jesus Christ."

BOOKS

Children's Nature Story Sermons. Dr. Hugh T. Kerr has made a specialty of preaching to children and has published several books of his sermons to young people. In this book there are 52 very brief story-sermons. They will probably not satisfy everybody's idea of what a sermon ought to be, but they will be helpful in interesting children in religious and Biblical subjects. They will also be suggestive to preachers who are trying to preach more effectively to children. Published by Fleming H. Revell, and sells for \$1.25.

What Is Success? Those who have read Roger W. Babson's previous books have found them full of interest and very informing. They will be ready therefore to welcome this one. He says, "The book is an honest analysis of success, based on my experience and acquaintance with America's leading bankers, manufacturers and merchants . . . based upon real life and not upon mere theory". Some of the chapters are Analyzing Men, Fundamental Law, Analyzing Success, Investments, Developing Success, Producing Qualities. It is a wholesome book. Published by Fleming H. Revell at \$1.25.

Snowden's Sunday School Lessons for 1924. This book, from a hasty survey, seems to be a good though not exhaustive treatment of next year's Sunday School lessons. For those who do not have time to read the more elaborate explanations or who do not care to put so much money into a bigger book this will prove acceptable and helpful. It is published by The MacMillan Co., and sells for \$1.25.

Gift of the Lesson. This little handbook on the Sunday School lesson for 1924 by Dr. Torrey has perhaps the longest history behind it of any of them. It is convenient for the vest pocket and furnishes a good analysis and helpful comments, always easily accessible. Published by Revell. Price 35 cents.

The Case For Prohibition. This is a very interesting history of the movement, showing how prohibition was effected, how it will prohibit, what has been accomplished, experience in Chicago, effect on prosperity, how to meet national and international problems, and forecasts the future of the movement. The book has also very valuable statistics. It is brought out in a very readable way and furnishes a basis for good hope and good speeches and articles. The two editors of the book, Dr. Clarence True Wilson and Mr. Diets Pickett, are secretaries of the Board of Temperance, etc., of the M. E. Church. Funk and Wagnalls are the publishers. Price \$1.75.

New Lanterns In Old China. This book by Mrs. Theodora M. Inglis is the reflection of the experiences in a hospital in China as told by the wife of a physician who had the hospital in charge. It is also a picture of the economic, social, family and everyday life of the Chinese people. It is one of these windows through which you look in on the workers and the work. It is a clinic in more than one sense. As the chapters are stories out of experience they will keep the reader interested. Published by Fleming H. Revell. Price \$1.25.

The Story of the Bible. This is an effort to give the Bible story by a man who doesn't believe that Moses wrote the Pentateuch, nor that the disciples of Jesus wrote the gospels. It is a book that will cost you \$5.00 and will mislead you if you believe it and provoke you if you don't. The author is Hendrik Van Loon. The publishers are Boni and Wright.

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"YE SHALL BE WITNESSES UNTO ME"

Sermon by Dr. J. W. Storer, Pastor First Church, Greenwood

May I ask your indulgence for a moment while I give the background of this scene and while I set forth what seems to me a sufficient explanation why my attention has been so forcibly turned to this old and familiar passage?

To the observer living in that far off day, there could not have failed to come gloomy forebodings as he saw the clouds begin to settle darkly over Rome and throw their approaching shadows over her mandates.

With the sunlight of comparative peace shining upon us, we are apt to forget that the disciples faced a day filled with more perplexing problems to them than ours holds for us.

Morally, the time was putrid; politically, the state existed for the enrichment of its brief masters; religiously, save for a few, hollow pretense and ecclesiastical avarice had driven the multitudes to the atheism of despair.

True, for three years a little land that lay like a rich morsel between the East and the West had been mightily stirred by the preaching and deeds of a Nazarene from an obscure village, and of a humble family, who at the age of thirty-three had been crucified, outside the city wall, at Jerusalem.

At times he numbered his followers by the thousand, and had spoken of himself and been hailed as, "The Son of God." But at his death as a criminal, the cheering throng had been dissipated as if by common consent, and only a small handful remained.

Even these seemed dazed by the sudden collapse of their hopes and only the old habits of steadiness in the deadly lull after the storm, their heritage as fishermen upon the stormy Genesaret sea, availed them.

And now, as against the sable curtains of deepest night, there burst upon their astonished vision the flaming figure of a living Commander, holding in his hand the sword of the Spirit, and, gathering to himself those into whom he was to breathe a newness of life, he points to one advanced position after another until he embraces the whole world and with the sweep of a conqueror, bids them "Go!" as "Witnesses" to the "uttermost parts of the world!"—a handful to overcome the world, impossible task!

As if God had bent the resources of his wisdom to illustrate the futility of flesh, and the triumph of trust!

There is a pause, while day after day they prayerfully empty themselves of self.

Ten days—and suddenly, with what holy awe must they have felt the rushing of that heavenly wind.

What unspeakable sensations as the symbol of flame sat upon each, and what unconscious power as each told in a miracle of language the story of a risen Lord!

Now, which word stands out in the commission with divine imperative?

"Go?" It is an expression of volition!

Yes, but going, simply to "go"?

To me the mighty word is "WITNESS!"

"My witnesses," "Witnesses unto me"—what honor is here, what privilege of power, what regal responsibility!

For, see, Christ came not into the world to dazzle the poor eyes of sinful man with the radiance of his royalty, or to shame them with the shining of his sinlessness. He came to seek and save, to cleanse from sin, to become sin for sinners, to nail in his own body on the tree, the nakedness of unregenerated flesh, to dethrone death and lift into life.

All racial caste gone, obliterated by obedience, through the blotting out by blood.

To all this they were to bear witness!

My people, never has this plan been abrogated, never has the command been annulled, and never was its obedience so imperative as now.

Many and at times discordant are the voices

now calling for relief and insistent upon this or that plan.

Our churches are beset with these appeals.

What shall be our reply?

It is my firm conviction that we should take up the duty here enjoined upon us and obey to the literal letter the command to witness.

I look through the pages of the Acts—it is one long recital of witnessing. Before soldiers; to a king in his lust; to a kneeling beggar; in stripes; with righteous severity to Felix; to Jew and Gentile; at Rome in chains; everywhere and anywhere; it is a record of witnessing, witnessing, witnessing.

What are the Epistles? Logical portrayals of the witnessing!

By life? Yes. But by a living life, gladly speaking of the love of Christ, beseeching men to be reconciled to God through Him who said "Go, be witnesses unto me!"

I am made to rejoice as I see the plans for stewardship, and the endeavor to gather into the storehouse, treasures for him.

But I am afraid sometimes that there are those who seek to avoid the direct personal appeal for Christ by seeking to purchase immunity through their gifts to missions. You cannot purchase by your gifts to the \$75,000,000 campaign, what you yourself should have given as a witness at home. Thy silver and thy gold perish with thee! What wonders when lips are unsealed, and we speak of and in behalf of him. One person, speaking of THE PERSON to a person! Let us return to primitive plans and procure primitive power.

Are you telling the lost of the Savior? How much witnessing have you done this past week? Between 800 and 900 members in our church now, and of that number how many of you have this past week, even this past month, and, God help some of you, this past year, spoken to a lost soul in the name of Jesus Christ? And yet you call yourselves missionary Baptists. Because you "believe in missions." How enamored of distance, and how blind to those in the same block!

Oh God, for a passion for witnessing! How shall it possess me? I'll tell you.

Let me see him, five bleeding wounds he bears, received on Calvary!

Let me see him, as up from the grave he arose, with a mighty triumph over his foes!

Let me see him, as Stephen saw him, standing at the right hand of the throne of God!

Let me see him as John saw him, ringed about with the blood bought band!

Let me see him as lost and undone I face the gloating adversary of my soul!

Let me see him as he throws about me the imputed righteousness of himself, and trembling, I hear his voice with its quiet thrill of assurance, "My sheep hear my voice, and are not afraid!"

Oh God, let me see him, and then let me witness!

Not with the apathy of a worldling, but with the passion of Christ!

Here is our present weakness, and here lies our potential power.

Will you think of the staggering suggestion in the witnessing of the three million Southern Baptists? They tell me of the country church problem of Southern Baptists. It will exist no longer, when Southern Baptists become a witnessing people.

They tell me the city cannot be won for Jesus.

I ride through the misery, vice, and filth of the slums. I note the stamp of sin and shame. Tired, ignorant, dirty mothers and sickly, suffering, underfed children with never a chance at innocence.

I note indifference, sham, and mad catering to sensation upon the part of the rich.

I see upon convenient corners here and there costly piles of stone, surmounted by a cross, but with doors closed to the wild riot of the week.

I see the churches moving away from the teeming tide of unkempt and ignorant humanity.

The Cross retreating to the shelter of quietude and correctness!

All this I see, and then I remember that it was in a city Pentecost poured out its power!

And it was in a city that Paul poured out his appeal—Ephesus, Corinth, Rome—it was in witnessing, depending upon power that he relied for victory and feared not the city crowd.

And if with the abandon of Paul, if, seized by the spirit of that New Testament command, our Southern Baptist folks would go out to witness for him as our God would open doors, it would be said of us as it was said of them, "These are they that have turned the world upside down!" But we have become so enthralled by machinery, we have so come to rely upon Boards and Budgets, we have learned to listen to the lure of lucre and campaigning with craft, rather than companying with Christ, we have lost the devotion to him and the dependence upon him which sends us forth to give individual witness.

Who can deny the success of that New Testament church that became churches with such marvelous fecundity?

Who dares deny the power arrayed against them?

Who dares with supreme audacity to believe success could rest upon the banner of the Cross? Only those who obeyed!

Let us too, facing and confessing the obstacles, win as did they. With every bit of our ability responding to Dr. Love's appeal, but as never before witnessing here at home.

The world awaits today for a church that witnesses.

And what supernal joy is there in this obedience.

Let me illustrate what I mean.

Out yonder in China, hundreds of miles from any touch with others, lived Mary and John Gaston, so Dr. McCune tells us. They had had evidence of the fruit of their work.

Then Mary took sick, and John said, "Mary, we shall have to go down the river."

It was days before they could get to a physician.

He put her under a canopy, for it was a hot day in July.

She would look at him and say, "John, I am glad we came to China, we have many who know Jesus today. It has been so good to be here."

So on down the river they went. One day, about noon they went by a big tree up along the river bank, and she said, "John, I am so tired. I would like to go up yonder under that big tree."

He carried her up under the tree, her head on his shoulder, and he looked down at that sweet face and she said "John, I'm not going any farther, I'm going to be with Jesus. But I'm so glad we came here."

She named so many who knew Jesus because they came, and spoke of the transformation in certain villages.

Then John looked down toward the river, but there were no Chinese there, they knew death was come, and they had gone over the hill, and he was alone.

Mary kissed him goodbye, and there were no flags at half mast, and nobody knew.

With an oar he dug the grave, took some boughs from the tree, spread them down as if for a coffin, took the white skirt and formed of it a shroud, then he took that fellow soldier of his, and put her body down in the grave, covered it over with the boughs and knelt beside it.

After hours of agony he covered it over, to wait the coming of Jesus.

Then he called the Chinese, and went down to the boat. But as they started on down the river, John said, "Up the river, UP the river, UP THE RIVER FOR GOD!", because the last whispered word had been, "John, I wish you would go back up the river and witness for God, till Jesus come, for you as he has come for me!"

And so he did!

That is what I mean. Will you strike hands with me this morning that you will go out to witness for him? And you? And you? Thank God!

Mississippi Woman's Missionary Union

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER"

We are sure the great majority of the members of our missionary societies has been reading much about the BUDGET-STEWARDSHIP MOVEMENT during the past few months.

The first Sunday in December every Baptist church in the State will be asked to put on an every-member canvass for the budget for local expenses and denominational objects for the coming year.

We are expecting every member of the missionary society to co-operate in this movement, using her influence in every way possible. Beloved, there is much you can do. First, you can make your own pledge. Second, you can use your influence in getting your unenlisted sister to give systematically; third, if you have been a systematic and proportionate giver, you can testify to the joy and satisfaction this experience has brought you and fourth, you can offer your services in making the canvass.

If the sixteen hundred churches in Mississippi would adopt this plan for gathering and distributing funds for the Lord's work, eternity alone can reveal the spiritual growth that will result therefrom. Here is an opportunity to serve. I am counting on you to do your best.

May I call your attention to a Conference of the Budget-Stewardship Committee of your association, the Executive Board of your Association and the pastors, to be held November 18th. Look on page 6 of the Baptist Record for November 8th, and you will find the place for your meeting. I want to urge each W. M. U. member of above Committee to be present; also a representative from each society. Another opportunity for service.

When November comes marching in filling our hearts with notes of thanksgiving, our minds naturally turn toward our Orphanage children and we immediately get busy with our hands making many garments for their comfort. The following paragraph is taken from a letter from Hazlehurst W. M. S.

"Our ladies of the W. M. S. yesterday packed a box for the Orphanage including sheets 35, 78 pair hose, blouses, etc., valued at \$99.10. The ladies gave, as always, gladly and we had a large enthusiastic 'box-packing.' I believe some of us have found the blessedness which comes from such giving."

W. M. U. MEETING

On Thursday, Oct. 18, at 9 o'clock, despite the inclement weather, the Woman's Baptist Missionary Union met at the beautiful home of Mrs. W. B. Watkins. This being the monthly personal service day, it was planned for all circles to meet for an all day meeting. A very interesting and happy crowd assembled. The mutual interest was evidenced by the splendid representation from each circle. The day was spent in quilting and making clothes for the children of the Orphanage. These mission-hearted women, inspired with missionary zeal, have but to see need to bring their needles into play for its alleviation. We feel that no part of our kingdom work is more far-reaching in its

blessed and humanitarian results than the Orphanage. At one o'clock, work was laid aside, and we were ushered into the dining room, where a feast awaited us. The stillness was broken by a prayer by Mrs. Vesey, expressing our appreciation to our Creator for bodies of strength and health. Lunch was served cafeteria style, the menu being delicious baked ham, potato salad, chicken, ham and sweet sandwiches, coffee and chocolate. After lunch, an inspiring Devotional was led by our able President, Mrs. Walker. Much was accomplished, and there was an all pervading atmosphere of loving, helpful fellowship.

At the close of the day, we left, sorry to leave the busy hours, but rejoicing in this opportunity for service, and thankfulness for the vision, "inasmuch as ye did it unto them, ye did it unto me."

RYOKO DAN

"Royoko Dan" is the Japanese for "Travel Talks" and is pronounced Reo-kow Dan. May I use it in trying to visualize to you my life during the past month? With your permission I will give most of the space to the last twelve days as they have been spent in wonderfully fascinating Japan.

The preceding days might be classed in the list of modern dramas. The first act would introduce my steamer, the President McKinley of the excellent Admiral Line, setting sail from Seattle on August 30, with fully two thirds of its "first-class" passengers enrolled as missionaries or educators. In particular it would introduce our 29 southern Baptist missionaries. In the midst of whom were six children and Miss Lucy Yao returning to her home in Chinkiang, China, after two years at our Training School in Louisville. It would show the orchestra playing, the friends waving on the shore and our cabins bright with friends and loved ones, flowers in the midst of much candy and many letters and telegrams. True to the drama the second act would be very dull for it would represent for many of us one and alas for some of us many days of dizzy sea-sickness. The third act would be the climax of victory over such bodily ills, only to be all upset in the fourth act when the worst storm of all overtook us on September 9th. In the fifth act the good ship has landed at Kobe, Japan, and I am safe with our missionaries in the Sunrise Kingdom.

Throughout all these September days we have been constantly thinking of the terrible disaster in Tokyo and Yokohama. The imperial report is that at least 103,000 people lost their lives in Tokyo alone. Thanks be to our Heavenly Father, only one missionary, Miss Kuyper of the Dutch Reform work at Yokohama, was in that list and so far as we have heard very few native Christians were killed. Northern Baptists suffered almost irreparable property losses as did the Episcopalians and Presbyterians. Our greatest loss was that of the plates of many books which were being published by our missionary, Dr. E. N. Walne, of Shimonoseki.

It was he who finally got out on a launch to our ship where it was anchored for two days in Kobe harbor. We had already spent two days

far out in the harbor at Yokohama, the waters of which were full of ships busy with rescue work. With the splendid field glasses which the Alabama W. M. U. gave me we commanded a close-up view of the destruction of Yokohama and, thanks be, also of beautiful Fujiama, so sacred to the Japanese. With the same glasses we saw the dock at Kobe and were happy indeed when we realized that Dr. Walne had succeeded in getting out from it to us. Not until I got into Kobe and saw the immense amount of work being done there for the refugees could I understand why the authorities had been so slow in letting our vessel use the dock. In every city which I have visited since there, the Japanese and foreigners have been busy in this work for the stricken refugees. They have large tents down at the stations and the work is organized with Japanese thoroughness, the workers having regular hours and clearly defined duties so that the sick are cared for, the weary are given rest and food and work is secured for those desiring to stop in the given place. You would have been particularly happy to have seen the groups of Japanese Christian women and the boys and girls from the various Christian schools. Nearby were also many Buddhist priests, busy also caring for the sufferers. In Kyoto the Buddhist temple, which is the largest one in Japan, was used as a sleeping place for refugees.

In Kyoto alone there are 983 Buddhist temples and Shinto shrines. In company with Mrs. C. K. Dozier of our mission at Fukuoka I visited several of them, even as I did at Osaka, Nara and Miyajima. I found them all splendidly built, beautifully decorated, carefully kept and commandingly located on mountain tops and hill sides in the shade of towering pines and cryptomerias. I clearly saw that heathen worship is far from being vanquished in Japan and I pray God that all of us may be used of Him to turn such worshippers toward the one true God. In one temple alone there are grouped over 33,000 gods.

But I have also seen much to encourage our work and workers. First, I attended service at the Japanese Baptist church in Kobe, where I also visited the large Congregational College for girls, the very large southern Methodist College for boys and the Canadian Academy for missionaries and other foreigners' children. At Kyoto my heart fairly leaped for joy as I walked through the grounds and was shown the work at the Joseph Hardy Neesima University for boys and girls. At Shimonoseki, where this is being written, I have been to our Baptist Church and have had the joy of seeing three fine Japanese converts baptized in the beautiful Japan Sea. Far reaching also is the publication work as conducted here by Dr. Walne. God speed the day when our Board can build a larger, better church here and can erect an adequate building on the main street where our publication work may be conducted in the very midst of the people so that even as they running to and fro, as only Japanese can, may stop and read and know the one true path for life.

(Continued next week)

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

ADOPT AN ORPHAN FOR CHRISTMAS

Letters continue to come asking for an orphan for Christmas. The BYPU's seem anxious to do this personal work that will bring joy to the hearts of these worthy boys and girls. We have a picture of an orphan for your BYPU as soon as you write saying that your BYPU wants to adopt one for Christmas.

Someone has asked, "What are we supposed to do for them?" The answer is you are supposed to send them a nice Christmas box and write them a good letter. Give us an idea of the aged boy or girl your BYPU wants.

RIVERSIDE CHURCH ORGANIZES SENIOR UNION.

Miss Clara McBunch of Roundaway writes telling of the newly organized BYPU at Riverside Church. This is a senior BYPU. We are glad to enroll them among the growing list of Mississippi BYPU's. This church is in Comstock county and adds one to the list of BYPU's in District Two.

REPORTS FROM THE SPECIAL STEWARDSHIP PROGRAM.

We are getting many letters telling us that the BYPU has put on the Special BYPU program and that with success. We are glad to get these letters for it assures us of the hearty co-operation on the part of the Mississippi BYPU's with the State work. We always feel that we can count on the young people for co-operation, especially the young people who are getting the training in the BYPU's of our state.

Our list of BYPU's now totals 768. Pretty good, but we must have a thousand before another year is rounded out.

Service is the key to happiness. Have you got the key?

The Macon BYPU after their special lesson on Stewardship asked all who would promise to take to stand, and thirteen stood. Thirteen wasn't an unlucky number that time.

POPULAR SPRINGS, MERIDIAN, ELECTS NEW OFFICERS

At the regular business meeting of the BYPU the following officers were elected to serve the Popular Springs BYPU for another term: President, H. S. Vandevender; vice-president, Clifton Tucker; secretary, Fernie Spinks; corresponding secretary, Lucille Hasty; treasurer, Noble Tolbert; B. R. L. Bertha Mosley; chorister, Margaret; group captain, Ethridge Spinks; Cora Tucker; May Walker. Reported by Lucille Hasty, corresponding secretary.

PROGRESS BYPU REPORTS

The BYPU of the Progress Church near McLean, Miss., reports a most excellent work. The A. H. S. is located nearby and Mr. M. C. Livingston, president of the BYPU writes that they have enrolled almost every member of the student body in the BYPU and that they are moving forward in a splendid way. We feel that these BYPU's that are reaching the A. H. Schools have an opportunity that no other BYPU has, for they touch almost every church in the county and then in other counties. We are glad to get this report and that that this report or notice of the work may be an inspiration to other BYPU's or churches that are located near these schools.

MISSISSIPPI COLLEGE LINE-UP.

The presidents of the five BYPU's of Mississippi College are as follows: M. D. Moore, James Street, J. R. Branton, W. S. Hardin, C. N. Travis. Mr. H. E. Spell is general director of BYPU activities at the college and we understand a sixth BYPU has been organized but has not been reported so we cannot give the name of the president of this union. Several hundred of the college boys and Hillman girls have been enrolled in the BYPU work and much interest is being manifested.

COLUMBUS TRAINING SCHOOL

During the week of Oct. 21-26 the BYPU's of the two churches of Columbus combined in their annual BYPU Training School. The Junior classes were held in the afternoon with Miss Morgan teaching from 3 to 4 at the First Church and from 4 to 5 at Second Church. The Intermediates and Seniors met at First Church in the evenings and had three classes, a class in methods for the Intermediates taught by Miss Morgan, and a class in methods for the Seniors taught by Mr. E. S. Campbell of Little Rock, Ark. A class in Stewardship was taught by Mr. Wilds. The interest was keen and the entire crowd stuck by the work on through the examinations on Friday evening. A banner was offered to the union making the highest average on attendance, Bible readings and taking the test. The Juniors of the Second Church won this banner with an average of 72 per cent. The second in the race was the J. D. Franks BYPU of the First Church. We appreciated very much the work of Mr. Campbell. Mr. Campbell is BYPU Field Secretary for the state of Arkansas, and we were glad to have him with us for this week. He is a Mississippian and a Mississippi College man and so we claim him as ours and have just let Arkansas borrow him for a while. Thursday night after the class work the crowd went on a

weiner roast and had a wonderful time. Brother J. D. Franks is the happy pastor of the First Church and has the unquestioned following of the young people, who love him for his work's sake. Brother Sansing, pastor of the Second Church, also had the love and co-operation of his young people. We always find that when a pastor is for his young people they will be for him, and in that case they can do whatever they want to. Friday night after the classes the First Church gave a reception for the M. S. C. W. girls and a host of them came and made the air ring with their merriment. It was a good week and one not soon to be forgotten.

In your next order to the Sunday School Board don't forget to order several copies at least of The BYPU Year Book for 1924, fifty cents a copy. This book will contain all the Bible Readings for the year and the subjects of the lessons to be studied in the BYPU for the year along with a number of interesting matter that you will profit from. The president and each group captain, the treasurer and the Bible leader ought to have a copy; in fact, it would be good for every member of the BYPU to have a copy, but these mentioned officers ought by all means to have a copy.

BLUE MOUNTAIN COLLEGE.

About three weeks ago Dr. Painter, professor of English in M. S. C. W., gave us our first lyceum number. He read two selections, the first being "Three Pills in a Bottle." This is the story of an invalid boy and three people and their souls. It shows the bigness of some souls and the littleness of others, and teaches that we cannot judge a person's soul by his personal appearance. It also teaches that we should take care to give our souls plenty of nourishment.

The second selection, "The Man Who Cursed His Mother-in-Law," was a very pathetic and appealing story. The audience was held spell-bound during the whole entertainment and would gladly have stayed another hour.

After the program Dr. Painter was entertained in the Lowrey Lobby by the faculty and seniors.

At chapel the next morning Dr. Painter gave an interesting lecture on literature which gave every one present a greater appreciation of good literature. His reading of "The Bells" was truly fascinating. He also read by request "Miss Pharaoh" and his interpretation of negro dialect was wonderful.

We all enjoyed Dr. Painter and hope he will come again.

MAMIE ESTES.

A NOBLEMAN

One of God's noblemen, Calvin Stewart, president of the Los Angeles Bible Institute, crossed the River recently. By his generosity, the Institute was made possible. His brother Milton, another of God's noblemen, survives him at 86 years of age. This interesting thing is told about these interesting men, by Dr. L. W. Munhall.

"These two gentlemen used to live

in Titusville, Pa. In those days they used to attend the Niagara Bible Conference. In one of the sessions of this conference, the subject considered was Biblical criticism. Upon adjournment, as they walked to the hotel, the following was said: 'I think, Milton, the best way to refute the infidel objections to the Bible would be to flood the Church with literature making plain what the Bible really teaches.' 'But,' said Milton, 'it would take many thousands of dollars to do that.' 'Well,' said Calvin, 'if we ever get money enough to do it, let's do it.' 'All right,' said Milton, 'I am in favor of it.' They were interested in oil. They sold their holdings in Pennsylvania and moved to Southern California, and became pioneers in the oil business in that part of the world. Their investments were highly profitable, and, not forgetting their agreement at Niagara, they deposited \$326,000 in the bank, appointed a committee of fifteen; told them what they wanted done, and to do it, drawing on the fund they had deposited to pay the bills. Twelve volumes, of 150 pages each, covering the essential doctrines of historic Christianity, and bearing the title 'Fundamentals' were issued. There were about 260,000 sets of the twelve volumes each, sent post-paid to pastors, Sunday School superintendents, Y. M. C. A. secretaries and missionaries of all Protestant denominations, the English-speaking world over. There was a total of nearly 4,000,000 separate volumes thus disposed of, and they performed a marvelously blessed ministry.

"The committee was offered \$50,000 for its mailing list, but it was refused because it was believed to be by representatives of the Chicago University, and they were wanting to neutralize and destroy the testimony of these volumes. And the committee was offered big money for the advertising advantages these volumes offered. But these offerings were also turned down, lest the enemy would say the publication was a money-making scheme. God only knows the great good these volumes have done, and are still doing, and must continue to do until the end of the age."

Lufkin, Tex.

On the third Sunday in October Evangelist A. D. Muse of Vicksburg, Miss., came to us for a two weeks' meeting. The meeting was in the nature of an institute. For two weeks I have never heard any man teach and preach the old gospel in a greater way than did Brother Muse. I say it with gratitude in my heart, that he is one of the greatest preachers I have ever heard. He is a student and a scholar, and one of the most consecrated men I have ever known. He has been a great blessing to our church. The last day of the meeting we took an offering for our new church building, and easily the offering went over five thousand dollars in cash. The church and congregation gave to Brother Muse three hundred and five dollars for his services. He has a lasting place in the hearts of both pastor and people.

J. R. NUTT.

RUMANIAN BAPTIST WOMEN BUILD HOUSE OF WORSHIP WITH THEIR OWN HANDS. Frank E. Burkhalter.

One of the most thrilling stories of the sacrificial spirit manifested by the native Christians on the foreign fields occupied by Southern Baptists is that told by Secretary Love of the Foreign Mission Board of how the Baptist women of Dieci, Roumania, built a house of worship with their own hands.

Having no other resources with which to provide a house of worship, and resolved to honor the Lord with the best building they could provide, this noble band of Baptist women assembled the logs, erected a humble house out of them, daubed the space between the logs with a sort of dirt concrete, which they also made, and when the walls were up and the roof on, they whitewashed the building, making it a very neat and attractive one.

The women who did this work are housewives and mothers and the time they devoted to this task of service to God was such as they could find after their cooking, sewing, washing and other household duties had been done.

This item is sent forth that our Southern Baptist women may know something of the loyalty and devotion of their sisters in one of the new fields that have been entered by our Foreign Mission Board as a result of the Campaign. This challenge to the Baptist women of the South is all the stronger, when it is realized that Baptists in Roumania are still being sorely persecuted for their faith.

If our people were as loyal as these Rumanian Baptists we would not be lagging in meeting our obligations to foreign missions, home missions, and the various other causes embraced in the 75-Million Campaign.

EVERY-MEMBER CANVASS GREATLY INCREASES GIFTS TO 75 MILLION CAMPAIGN.

Frank E. Burkhalter.

How an every-member canvass of two churches in Florida greatly increased the offerings of those churches to the 75 Million Campaign is related by Dr. S. B. Rogers, state secretary for that state.

One of these churches subscribed \$7,000 to the Campaign and the other one subscribed \$20,000, Dr. Rogers says. In the state convention year ending in the fall of 1922 the church which subscribed \$7,000 paid \$700 to the Campaign, while the church that subscribed \$20,000 to the Campaign sent in \$1,300 for this cause.

In December, 1922, these churches put on an every-member canvass in the interest of the Campaign at the same time the budget for local expenses was provided for. In this every-member canvass members who had not subscribed before to the Campaign and members who had been paying to the Campaign spasmodically were induced to make weekly contributions thereto. As a result of this improved method of financing the Lord's work the

church which subscribed \$7,000 to the Campaign turned in \$2,500 this past year, and the church which subscribed \$20,000 paid in \$4,100.

Dr. Rogers is enlisting the churches of his state in an every-member canvass for December, 1923, when members who have been paying to the Campaign by spasms will be asked to make weekly remittances, persons who have completed the payment of their subscriptions will be asked to make a new subscription for 1924, and those who had no share at all in the Campaign will be asked to avail themselves of this great privilege during this closing year of the greatest forward movement Southern Baptists have ever known.

WHAT DO WE WANT?

Listening recently to the discussion of a group of men in the yard of a rural church, we heard a deacon say, "Yes, they are after a large sum of money again and it makes me tired." Some of the bystanders gave a cordial approval to the remark, but one man dissented and said, "You make me tired, for you are all wrong." He then proceeded to make some remarks, the substance of which is reproduced here for the benefit of our readers. "They," he quoted, "who is 'they' but you and me and all the other members of the Baptist churches in the Northern Baptist Convention. Every local church can be represented there. Ours was, and you voted for our delegates, so when you cast a reflection on the action of our delegates you are fouling yourself, brother." He paused a moment, then said, "A large sum you referred to, didn't you? Well, it may be large in your eyes when it comes to giving your share of it to the Lord, because you don't love him enough to give him anything regularly or worth while. But, brother, I notice you live as well as any of us and better than most of us. When it comes to spending money on yourself or your family you are right smart at that, but in church spending you take little or no part, and it is about time some one told you plainly, so now I am doing it." Again he paused and when next he spoke there was a wistful note in his voice and his heart was on his sleeve where all could see it as he said, "Brother, you did me a good turn some years ago and I've never forgotten it. Won't you let me do you one now, please? You can't love money more than you love your Lord and be saved. Won't you let me open your eyes to that fact before it is too late? The best thing you can do is to open up your pocket book to the Lord and have the joy of giving." Then he added, "Let's you and I lead this church back to where..." He linked his arm in that of the deacon and they left the circle behind while together those two men planned how to lead their church back to the way and will of the Lord. What we want in every church is just that way and will of God to be done.—The Baptist.

WHEN HE DISCOVERED HIMSELF.

By Charles L. White.

He loved her, no one ever really doubted it, and he built for her a beautiful house, but it was never a home. He gave her servants, carriages, music, gardens, birds and flowers; but he never gave her his time, his attentions and his thoughtful devotion. He smiled and flattered, but she knew that it meant nothing. It cost him little. His heart was in the clubs, in the games he played, in his business associations and in his political aspirations.

One day a deep shadow floated over the household. His wife passed through a great trial and a bitter disappointment. Her cheeks grew pale; her eyes had a brilliancy that frightened him, and then indeed he began to give her his evenings, his days and nights, his tenderness, his thoughtfulness, his happy anticipation of her needs. He read to her, he showed his pictures, he telephoned a dozen times a day, and sometimes wrote her at midday and often sent a messenger from his office with a loving note.

At once his personal amusements all became secondary to her welfare, and he recovered his heart; but he does not know how near he came to losing it forever. Slowly she crept back to health again, and he found a new joy in his life, for he gave himself to his beloved, and he learned that "It is more blessed to give than to receive."

There is a noble man in our land. He loves the cause of Christ. No one can doubt it. He built a church for the people, but he seldom worshipped there. He paid its quartet, gave an automobile to the minister and paid for its upkeep. He had a landscape gardener beautify the spacious grounds around the edifice. He was proud of his Christian wife and children, encouraged them to go to all the services and the sessions of the Sunday school. He entertained the pastor, gave him books, helped to provide for the education of his children, loaded his study table with magazines and papers, praised his leadership; but these things after all signified very little for his heart was in the bank, where he often passed his Sunday mornings, and his life was in a whirl of activity that had little of the world above in it.

But one day his pastor came into troubled waters. His character was viciously attacked by a worthless man in the city. Then it was that this careless church member rose to his new opportunity, for he believed that the charges were false and that he could tell a true man when he met him. His wealth, his time, his brains and his prayers went into the defense of his pastor, and the man who pursued the minister with relentless fury was at last forced to confess that his motive was blackmail.

The experience through which our friends passed was a revelation to his heart. He now gives no less of his wealth, but gives also himself to the church, to its services and to his Lord. He is indeed a new man. He has found a joy in placing the

candle of his own life near the candlestick of the Lord.

He has become a man of noble faith because he has learned to be faithful. His family is now a little corner of heaven, and he is seriously considering what he will do with his money when he dies. All signs indicate that he will distribute a large part of his fortune while he lives to the many calls of the kingdom of God. He is just now perplexed but he will do his duty when he sees it, for he loves his Lord and he is giving himself to the extension of his Master's Kingdom.

He said to his pastor the other day, "I am now enlarging and pushing my business in order that I may have still more to give for the cause to which I have dedicated my life."

—The Baptist.

QUIET TALKS

on the

Simple Essentials

by

MR. S. D. GORDON

Bijou Theatre, Boardwalk, Atlantic City, N. J.

July—August, 1923

Auspices Atlantic City Council of Churches

No. 15—A BAD GET-TOGETHER

Standing may be making real progress. Moving forward is sometimes moving morally backward. It's better to stand than move the wrong way. Keep moving, but keep your eyes open while you move.

The get-together spirit is one of the commonest characteristics of our time. In union there is incalculable strength. The Roman Empire, the Roman Catholic Church, are historical instances of the power of organization under unified vigorous control.

Our time is witnessing that spirit of organization to an unprecedented degree, especially in the commercial world. And it has come into the church in a marked way, and has done great good.

Compromise is the very genius of organization. That word is used in the good sense. It means the give-and-take principle, in active force, until common action becomes possible.

Yet—it's to be keenly marked that there are exceptions. When compromise goes past mere method and habit of action and involves moral principles, it is not good. When it means giving up, or cutting down, essentials, it is distinctly bad.

There are some get-togethers that are at once recognized as bad. If a man has loose ideas of honesty you refuse fellowship with him. That's mere common prudence. You have no idea of a union that permits him access to your bank account. That may bring your dollars down to his common level.

A young man may be personally cultured, with charm of manners and conversation. But if you know him to be loose in his ideas of chastity you wouldn't think of his fellowship even for an hour with your daughter. Such a social get-together might involve a blighted life for her, and a broken heart for you.

(Continued on page 11)

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

Sir Broderick Hartwell of England has organized a Transatlantic Rum Running Ship Co., and advertised throughout Great Britain that, if the 12-mile limit shall be established by Congress, he will furnish liquors to all American vessels outside the limit. He does not threaten, but has actually organized and advertised the proposed project.

Hon. A. C. Anderson, editor of the Southern Sentinel, always a vigilant guard of every good interest, reprints a much-talked-of editorial which the Commercial Appeal of Oct. 2, boldly asserting that the Commercial Appeal "would not support a wet Democratic candidate on a wet or even a moist platform, if he were nominated unanimously by a national Democratic convention." Representative Anderson was elected without opposition. He is a popular and valuable man, having been prominent in the enactment of nearly all our state prohibition legislation.

Wayne B. Wheeler, General Attorney for the Anti-Saloon League of America, with headquarters at Washington, D. C., in a large religious audience said: "Beware of United States senators and brewers who come to you with buttermilk amendments and promises to be good in the future if you will let them play some more." Any changes, he contended should be made by friends and not enemies of prohibition. His denunciation of senators and brewers interests was in reply to the attack of New Hampshire's senator, Mr. Moses, in which he characterized the Volstead act as a long-eared statute.

The Belzoni Banner strongly endorses "the action of the Masons of Lexington in signing a paper to the effect they would not buy or drink bootleg whiskey and would assist the officers in the county to apprehend the makers of whiskey." It further says, "As sure as the sun rises and sets the illicit manufacture and sale of the stuff will be stopped. There can be no repeal of the dry law. Because of the fact that there are many murders must we repeal the law against murder? Even if there are many violations of the prohibition law must we repeal the law? By no means."

There are more than 300,000 state and local law-enforcement officers whose sworn duty it is to enforce the prohibition laws. This allows on an average 7,500 to each state, or 77 to each county. This number well-paid and well equipped ought to put out of business every moonshiner and tiger in the land. The federal agents number 1,523, and have been able to secure 72,489 convictions under national prohibition. With the stand President Coolidge and nearly all the governors have taken we may with reason expect better work than ever.

It is reported in the papers that the British Imperial Conference has signified its willingness to accept with some slight modifications Secretary Hughes' proposition relative to the free sea limit. The proposition is to extend the limit from three miles to twelve. Britain has expressed a willingness to voluntarily grant the United States the privilege and authority to search all vessels flying the British flag in our waters, and if liquor is found, to seize such vessels and deal with them according to our laws. It seems that Britain has suggested that her vessels be seized even beyond the new twelve mile limit, if necessary to prevent them from violating our laws. No official announcement has yet been made by Washington. But the condition Great Britain is seeking to lug into the question, as it seems, may block all international negotiations. For, if Britain is allowed to dock vessels in our ports with cargoes of liquor under seal, until they can transact their business with us, and then sail out of port with their cargoes of liquor for other ports, the difficulties of enforcing our prohibition laws will be greatly multiplied.

The next Congress will probably strengthen the Volstead law, declare in favor of a 12 mile limit for the protection of the American coast, put the prohibition unit under the Civil Service, provide increased enforcement funds and possibly purchase and further concentrate all distilled spirits in bond. Almost certainly, legislation will be enacted making American ships dry wherever they may be and it is possible that foreign ships will be allowed to bring liquor into the waters of the United States under seal provided their nations show a disposition to co-operate with the United State in the suppression of smuggling.

Rev. Robert B. S. Hammond, of Australia, who recently made a trip to the United States says that he was astonished to find how little acquainted many individual Americans were with the remarkable achievements of the prohibition law. Going from city to city and village to village as Mr. Hammond did, he observed things which he says were not known by many of the Americans with whom he came in contact. "Thousands of Americans gaze at an isolated bootlegging fact and judge the entire prohibition situation by it," he said. "I read somewhere the advice of a medical man given to those who would sleep well. He said everybody should lie on the right side. The liquor advocates scornfully reject such advice and lie on every side. If what I saw in America were published to the people of Australia, the Commonwealth would go dry in less than two years."

(Continued from page 10)

And so when a get-together is proposed one examines it rather critically, balancing advantages and possible perils.

There have come to be two broad groups in the church world, the conservatives and the liberals. These are both fine words. Really they are twin brothers born of a common mother.

True conservatism simply means a recognizing of certain things that are of the very essence—as unchangeable as honesty, and they are course a conservatism that lacks the brotherly spirit and insists upon non-essentials.

True liberalism means a constant openness to, and an eager seeking for, every ray of new light, and every new bit of knowledge. It adjusts to these, but is utterly unchangeable on the real essentials.

There is a liberalism, falsely so-called, that ignores essentials. Both true conservatism and true liberalism insist on an anchorage. That, once clearly fixed, there is fullest freedom and range of thought and action.

What are the essentials? In morals they are truth, honesty, chastity. There can be no union or fellowship where loose views of these are held.

What are the essentials in our Christian faith? History gives the answer. They are the things in which, in the early Christian centuries, Christianity stood in sharpest contrast with the whole outer religious world.

A supernatural Person, standing solitary in his human beginning, in that tremendous after-death event, and the power that marked his action—that was the throbbing heart center.

That Man's death, standing utterly by itself in its voluntary character, and in its distinctive significance as caused by sin, and as settling man's sin score—that stood out as sharp and clear.

The damnable badness of sin as treason against the loving God, a sheer bold setting of the human will against God—the Man himself coupled these two, the death and sin.

And the absolute necessity of personal choice of this outstanding Man as a Savior, to settle the sin score and make for present character, and fix future destiny—this stood as sharply out.

And with these stood the supernatural Book in its two parts, telling the whole story and making the greatest plea for free personal choice of that Savior-Man. It was reckoned, not merely as a record of

the past, but a living thing, in which there was a living divine Spirit speaking to man's heart and conscience.

These five marked the historic distinction between the Christian faith and its religious opposite. These are of the essence of our Christian faith. There can be no compromise on these any more than on chastity and truth and honesty.

And it is striking to note that, when all is sifted down, these five essentials mark the boundary line between those two dominant groups in the church.

Recently a leading voice in the church has sent out a ringing call for a church big and broad enough for both groups together, in most intimate touch.

Yet clearly such a get-together would be a compromise on the central essentials. It would be rank disloyalty to the Man who voluntarily poured out his life blood for us. It would be breaking faith with the distinctive historic past of the church.

And, be it keenly marked, any such get-together would go to the lower of the two levels. Any moral union takes on the tone and coloring of the lower level group. And eventually the whole united group goes to the lower level.

Let there be the utmost spirit of brotherliness in contact, in helping the man that's hungry and that's down. Let the fine spirit of love permeate as the fragrance of a wild rose in June. Let there be the utmost openness to every new bit of knowledge and of light, and an eager seeking for these, and readjustment to them.

But let there be not the slightest shadow caused by turning from the simple few essentials which are the very life breath and blood of our Christian faith.

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This ad is worth 10c to you if mailed with an order for Kodak finishing.

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Reading left to right, top row: Editor Tinnin, Baptist Message, Louisiana; Editor Stealey, Baptist Messenger, Oklahoma; Mr. Bowman, Baptist Standard, Texas; Editor Newton, Christian Index, Georgia; Editor Throgmorton, Illinois Baptist; Editor Moore, Baptist and Reflector, Tennessee.

Bottom row: Editor Mitchell, Baptist Witness, Florida; Editor Gwaltney, Alabama Baptist; Editor Brown, Word and Way, Missouri; Editor Masters, Western Recorder, Kentucky; Editor Lipsey, Baptist Record, Mississippi.

OCTOBER CASH RECEIPTS 75 MILLION CAMPAIGN TOTAL RECEIPTS FOR MONTH \$100,439.52

Church	Amount
Adams County	
Natchez	285.75
Alcorn County	
Corinth First	1,354.09
Farmington	17.25
Hinkle Creek	27.00
Tate Street	78.57
Tishomingo Chapel	13.80
Amite County	
Amite River	86.40
Berwick	46.04
Bethel	6.80
Eastfork	15.00
Ebenezer	71.50
Gillsburg	62.00
Hebron	124.30
Liberty	180.65
Mars Hill	10.00
Mt. Vernon	20.00
New Zion	88.00
Robinson	12.00
Tangipahoa	266.00
Attala County	
Bear Creek	32.75
Berea	16.50
Bowlin	16.10
Ethel	29.25
Harmony	6.70
Kosciusko First	629.16
Long Ck. (Sallis)	70.25
Macedonia	31.70
New Salem	74.68
Pleasant Ridge	17.00
Providence	6.25
Samaria (McAdams)	91.80
Springdale	6.00
Unity	34.90
Benton County	
Flat Rock	20.25
Hickory Flat	18.75
New Hope	12.25

Bolivar County	
Cleveland	99.97
Duncan	96.11
Gunnison	100.00
Merigold	278.25
Shelby	83.25
Six-Mile-Lake S. S.	4.15
Calhoun County	
Banner	2.00
Bethany	20.20
Bethel	165.43
Calhoun City	71.50
College Hill	28.00
Derma	57.00
Gaston Springs	8.50
Parker	5.70
Sabouga	21.86
Spring Creek	3.30
Spring Hill	48.22
Vardaman	15.00
Carroll County	
Carrollton	41.05
Centerville	5.81
Harmony	9.45
McCarley	15.00
Vaiden	42.15
Chickasaw County	
Arbor Grove	10.60
Egypt (Hebron)	45.83
Houlka	85.00
Mt. Olive	56.50
Okolona	1,000.00
Providence	87.75
Choctaw County	
Ackerman	128.15
Beulah	41.97
Chester	36.00
Concord	25.00
Ebenezer	4.00
French Camp	37.00
Mt. Moriah	8.34
Mt. Olive	6.60
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Actually Something New

A forty page book with ten pages in multi-color, four pages devoted to each occasion.

New Years Day Valentine Day
Geo. Washington's Birthday Thanksgiving Day
St. Patrick's Day Christmas
Easter Birthdays

Tells mother how to arrange the party, what games to play, how to play them, what takes to bake, and how to bake them. In fact, everything from sending out the invitations clear through.

New recipes for delicious confections and refreshments.

By Helen Harrington Downing

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Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—Would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does it Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

Address: Dept. B6, Georgia-Alabama Business College, Macon, Ga. or Dept. B6, Georgia-Alabama Business College, Atlanta, Ga.

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Cottins
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Salem
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McLaurin	10.00	Moss Point	757.20					
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Lucedale	490.25	Bethany	56.05					
Greene County		Ebenezer	87.63					
General Association	13.50	Hathorn	89.25					
Avera	91.50	Oak Grove	31.50					
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Wheat

is

Fuel

of Life

You can get the most food value out of wheat by eating bakings that are made from good plain flour. A dependable baking powder must be employed or you do not get the full nutritious value of the wheat—nor will your bakings be as palatable and easily digested.

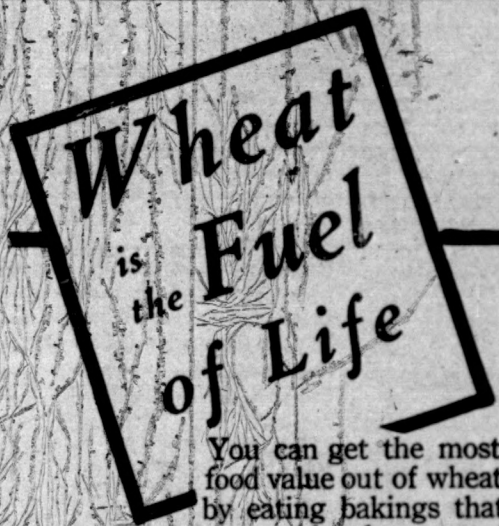
The same results cannot be had if you use Self Rising Flours, or any so called ready-to-use substitute for plain flour and good baking powder. Food authorities and physicians agree that bakings that do not raise properly are bad for the health. Such foods are hard to digest and in time cause stomach trouble.

Mothers who are interested in the proper growth and health of their children (and all mothers are) should never use anything but a good brand of plain flour and a time-tested leavener such as Calumet—the economy Baking Powder.

Calumet has more than the ordinary leavening strength. It raises every baking to its height of nutritious value. It is pure and dependable—do not look for a substitute—there is none.

Use Calumet and be positive of wholesome nutritious and economical foods.

PACKED IN TIN
—KEEPS STRENGTH IN



You can get the most food value out of wheat by eating bakings that are made from good plain flour. A dependable baking powder must be employed or you do not get the full nutritious value of the wheat—nor will your bakings be as palatable and easily digested.

The same results cannot be had if you use Self Rising Flours, or any so called ready-to-use substitute for plain flour and good baking powder. Food authorities and physicians agree that bakings that do not raise properly are bad for the health. Such foods are hard to digest and in time cause stomach trouble.

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PACKED IN TIN
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Lamar County		Columbia	964.00	Crenshaw	23.25
Center	14.00	East Columbia	67.30	Good Hope	196.00
Corinth	41.60	West Columbia (Foxworth)	25.53	Liberty Hill	20.25
Good Hope	34.25	Holly Springs	6.60	Longtown	28.07
Lumberton	208.70	Improve	39.60	Peach Creek	144.94
Oral	20.90	Marshall County		Pilgrims Rest	20.00
Sumrall	136.50	Alexandria	2.20	Pope	22.50
Lauderdale County		Byhalia	170.00	Sardis	429.70
Lauderdale Association	20.10	Carey Chapel	28.30	Union	9.00
Arkadelphia	83.00	Holly Springs	193.92	Pearl River County	
Daleville	2.12	Potts Camp	20.00	Pearl River Association	71.81
Goodwater	28.00	Red Banks	4.50	Juniper Grove	5.00
Kewanee	73.65	Salem	19.57	Picayune	340.98
Meehan	25.00	Spring Hill	22.00	Perry County	
Meridian First	634.93	Temperance Hill	16.10	Beaumont	8.05
Meridian 15th Ave.	143.42	Monroe County		Good Hope	6.40
Meridian 41st Ave.	201.25	S. L. Morris	17.20	Indian Springs	5.00
Meridian Southside	455.26	Aberdeen	842.38	New Augusta	50.00
Midway	20.00	Amory	110.08	Progress	147.10
Oak Grove	80.68	Becker	10.00	Richton	413.00
Poplar Springs	20.00	Center Hill	5.55	Pike County	
Russell	36.24	Gattman	7.30	Bala Chitto	49.65
Toomshuba	31.50	Greenwood Springs	1.15	Bogue Chitto	109.00
Lawrence County		Prairie	22.65	Fernwood	161.25
Calvary (Silver Creek)	502.00	Smithville	84.00	Friendship	40.10
Hepzibah	43.00	Splunge	5.25	Holmesville	1.83
Monticello	103.00	Montgomery County		Magnolia	250.00
New Hebron	82.25	Bethlehem	27.00	McComb Central	10.00
Oakvale	85.00	Bethesda	16.35	McComb East	47.50
Providence	7.00	Duck Hill	387.65	McComb First	1,190.17
Shiloh	35.00	Hays Creek	49.80	McComb South	10.00
Wanilla	66.60	New Jerusalem	11.00	Mt. Zion	159.40
Leake County		Prospect (Pleasant)	16.00	Navilla	26.10
Carthage	97.02	Scotland	65.00	Oayka	20.00
Freem	8.00	Shiloh	10.00	Silver Creek	85.00
Lena (Friendship)	60.00	Unity	38.58	Silver Springs	240.07
Good Hope	64.00	Winona	870.00	Summit	18.50
Hopewell	22.65	Neshoba County		Terry's Creek	145.50
Midway	3.00	Neshoba County Association	20.90	Union	23.00
Mt. Zion	15.00	Bethany (Indian)	8.50	Pontotoc County	
Standing Pine	94.00	Bluff Springs	6.35	Cherry Creek	50.75
Thomastown	79.00	Ebenezer	5.00	Ecu	37.23
Tuscola	15.00	Hope	132.20	Longview	15.40
Walnut Grove	259.55	McDonald	16.00	Oak Hall	60.00
Lee County		Mt. Carmel	4.40	Pontotoc	1,103.43
Center Hill	5.00	Mt. Sinai	50.20	Randolph	10.00
Gentown	67.00	Neshoba	89.15	Sherman	229.75
Richmond	4.15	New Black Jack	4.00	Toxish	8.46
Sadullo	4.25	Pearl Valley	20.00	Zion	189.25
Shannon	154.00	Philadelphia	313.92	Prentiss County	
Tupelo	2,297.80	Salem	1.25	Baldwyn	399.20
Uelatubba	27.00	Noxubee County		Booneville	1,276.38
Verona	53.58	Brookville	1,137.83	Candle Chapel	6.00
Leflore County		Concord	20.00	Gaston	33.00
Greenwood	841.91	Ellen	126.23	Thrasher	50.15
Ita Bena	29.67	Macon	284.00	Quitman County	
Morgan City	17.60	New Bethel	26.00	Belen	161.00
Schlater	93.45	Ruhama	17.75	Birdie	2.05
Sidon	40.00	Shuqualak	412.50	Lambert	20.00
Lincoln County		Newton County		Marka	12.00
Bethel	14.50	Bethel	41.00	Sledge	14.85
Bogue Chitto	383.50	Boudab	10.00	Rankin County	
Brookhaven	690.23	Center Ridge	41.00	Barefoot Springs	14.00
Friendship	20.00	Chunky	27.00	Brandon	81.75
Gum Grove	11.00	Good Hope	3.70	Cato	138.00
Holly Springs	7.10	Hickory	191.75	Emcord	38.00
Moaka Creek	28.00	Lawrence	5.00	County Line	7.50
Mt. Pleasant	16.58	Macdonia	8.50	Dry Creek	9.88
New Prospect	17.00	Mt. Pleasant	73.00	Leesburg	38.00
Pearlhaven	19.16	Newton	454.03	Mt. Creek	62.50
Philadelphia	6.00	Oakland	49.75	New Prospect	33.00
Topisaw	10.90	Poplar Springs	16.00	Oakdale	48.25
Union Hall	69.90	Rock Branch	55.20	Pearson	7.80
Lowndes County		Tison	220.85	Pelabatchie	204.00
Artosin	10.00	Okfuskee County		Pisgah	26.75
Border Springs	77.00	Adhton	4.86	Rebooth	11.50
Columbus First	920.53	Bethesda	250.88	Richland	40.00
Columbus Second	43.00	Center Grove	61.00	Star (New Liberty)	114.17
Pleasant Hill	115.90	Long Branch	3.00	Steens Creek	110.55
New Salem	85.00	Mt. Olive	8.00	Scott County	
Madison County		New Hope	19.40	Branch	22.00
Camden	179.19	Salem	257.00	Forest	1,210.00
Canton	316.55	Self Creek	58.18	Harperville	145.75
Flora	1,589.17	Starkville	353.90	Hopewell	5.92
Good Hope	29.60	Pangola County		Jerusalem	44.00
Madison (New Hope)	16.35	Batesville	449.01	Lake	32.00
Marion County		Como	418.88	Line Creek	58.25
Bunker Hill	74.60	Courtland	52.00	Morton	195.80

IN MEMORIAM

IN MEMORIAM

Bro. R. C. Byrant, of St. Elo Church, after a sudden illness the sweet and pure spirit took its flight to the Heavenly home, where sickness and sorrow never enter, and parting never comes.

He was a true christian and loved by all who knew him, always present at his church.

He leaves a wife and children and a host of relatives and friends to mourn his loss. We sorrow deeply but the glad hope of meeting beyond this vale of tears drives away the gloom.

His wife and children we can only to the Lamb of God who comforts and sustains in this trying hour. Weep no, but strive to meet him in that heavenly home not made with hands.

His pastor

C. S. THORNTON.

Amanda Dixon Causey

Amanda Dixon Causey, born Nov. 23, 1901, fell asleep with Jesus Oct. 1, 1923, at her home near Gillsbury, Miss. She was so sweet and patient during her illness, and we have this assurance: "They who endure unto the end shall receive their reward."

Mrs. Causey was a member of the Gillsbury Baptist Church, also the Sunday School, B. Y. P. U. and W. M. S., and in each place will be sadly missed as she rejoiced to serve her Master and was always present at services if she was able to go. Her spirit of gentleness, kindness and love will be missed by all who knew her.

She leaves a heart-broken and lonely young husband, mother, father, sisters and brothers besides a host of sorrowing friends who mourn her untimely home going, but realizing that our loss is her gain, we can only look to the Lamb of God who can comfort and sustain in the trying hours of life.

W. M. S. OF GILLSBURY

BAPTIST CHURCH.

MRS. E. A. SANDIFER.

MRS. BESSIE HURST.

MRS. C. W. STEWART,

Committee.

Oak Grove	44.50
Pleasant Ridge	5.95
Pulaski	4.00
Ridge	5.00
Steele	20.66

Sharkey County

Anguilla	53.50
Cary	74.50
Riverside	90.00
Rolling Fork	88.75
Spanish Fort	37.00

Simpson County

Simpson County Association	45.22
Antioch	41.38
Beulah	27.75
Braxton	18.00
D'Lo	352.16
Dry Creek	4.15
Everett	5.00
Gum Springs	2.70
Harrisville (Liberty)	46.00
Magee	1,532.35
Mendenhall	26.29

Picola	80.10	Knox	88.00
Pleasant Hill	124.00	Magee Creek	28.00
Strong River	10.00	New Zion	74.50
Athens	4.00	Salem	30.00
Smith County		Smyma	28.00
Burns	4.00	Tylertown	1,526.25
Concord	38.45	Union	27.00
Good Water	50.00	Warren County	
Harmony	27.10	Vicksburg 1st	539.05
Leaf River	10.32	Washington County	
Mize	29.42	Bourbon	63.55
Mt. Carmel	1.00	Greenville	1,338.38
Oak Grove	14.45	Hollandale	946.05
Pine Union	103.75	Leland	5,001.05
Pleasant Hill	2.25	Wayne County	
Raleigh	46.69	Bukattana	68.00
Rock Hill	13.25	Chicora	10.00
Shady Grove	26.80	Clara	12.50
Taylorville	101.25	Eucuttia	12.00
Union	7.87	Hwannee	2.85
Stone County		Mt. Zion	1.25
Wiggins	271.00	Salem-Waynesboro	75.50
Sunflower County		Webster County	
Bethel	5.00	Grass Roads	10.80
Dockery	12.00	Eupora	163.68
Doddsville	100.00	Fellowship	12.00
Draw	921.52	Harmony	28.00
Dwiggins	5.00	Hebron	3.10
Immanuel	28.00	Mahtee	8.86
Holly Ridge	9.40	Mathiston	182.75
Inverness	113.75	Milligan Springs	47.00
Jones Bayou	200.00	Mt. Pleasant	24.80
Rome	48.14	New Hope	45.30
Roundaway	17.35	Pine Forest	4.00
Ruleville	550.00	Pleasant Hill	4.50
Wade	30.00	Shady Grove	11.50
Tallahatchie County		Walshall	25.00
Tallahatchie County Assn.	11.65	Wilkinson County	
Ascalmore	7.30	Centreville	104.75
Ashland-Cascilla	5.00	Rosetta	11.50
Charleston	630.00	Woodville	16.60
Cowart	17.16	Winston County	
Friendship (Sunflower Assn.)	5.25	Bethel	25.00
Friendship (Yalobusha Assn.)	1.00	Calvary	215.00
New Goshen	1.00	Enon	46.25
Spring Hill	71.35	Good Hope	73.00
Sumner	1,182.00	Macedonia	5.00
Webb	11.05	Holly Grove	6.01
Tate County		Louisville	1,503.10
Bethel	21.55	Mt. Carmel	142.76
Central Coldwater	326.49	Oak Grove	14.00
Evansville	26.10	Poplar Flat	59.00
Hickory Grove	90.84	Yalobusha County	
Hopewell	85.25	Big Springs	25.00
Loxahoma	20.00	Elam	180.00
Mt. Manna	5.00	Hopewell	4.80
Seabrook	444.50	New Hope	3.00
Tyro	132.45	New Liberty	10.25
Wyatt	75.70	Oakland	90.60
Tippah County		Pilgrims Rest	14.35
Academy	199.87	Scobey	50.00
Blue Mountain	810.40	Shady Grove	4.45
Macedonia	18.00	Tillatoba	140.00
Mt. Olive	8.80	Water Valley	1,090.00
Palmer	8.00	Wayside	6.00
Providence	154.30	Yazoo County	
Ripley	63.00	Anding	25.00
Tishomingo County		Bethel (Blackjack)	80.00
Iuka	180.90	Concord	44.40
Mt. Vernon	2.75	Eden	109.34
Tunica County		Hebron	3.80
Dundee	10.00	Yazoo City	326.68
Union County			
Amaziah	7.30	THANKFUL FOR GOD'S BLESSING	
Beulah	10.00		
Blue Springs	.85		
Ingomar	56.00		
Mt. Gilead	51.40		
Mt. Pleasant	38.60		
Myrtle	86.00		
New Albany	1,114.00		
New Harmony	53.02		
New Hope	8.75		
New Prospect	6.27		
Zion Hill	19.00		
Walshall County			
Crystal Springs	113.35		
Enon	26.82		

Lowe of Morgantown, Miss. These girls are now finishing up in the Baptist Bible Institute in New Orleans, and will be open for work next summer in our state, and I wish to say that no pastor would make any mistake in securing these worthy girls to teach his young people. Not only are they teachers but they are fine personal workers; they are excellent help in revival meetings. These girls led one fine young man to Christ this year through their prayers and personal touch, whom I failed to reach for two years, besides many other great things the Lord did through them.

You may talk to me about Roman Catholicism, Russellism and Darwinism and all other kinds of isms, but I want to tell you that I do not dread any of them. We Baptists have the gospel and we Baptist preachers have a message to deliver. Are we going to do it? It makes me sick to listen to a sermon for hours at a time year in and year out and the speaker never refers to repentance and to faith. Listen to me! With all due respect to your station in life as a minister of the gospel of Jesus Christ, if you will preach the plain, simple gospel and leave the results with God, I will guarantee that it will have its effect. Some fellow may go on into your collar, but if he does just stick to the truth. I have been preaching it for eight years and expect to die doing my best for my Lord and His cause.

The gospel handled in a tactful manner and delivered in the spirit of brotherly love will not only lead

the vilest sinner to Christ but it will convert others from other denominations to Baptist faith and

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OR LOSSES WILL BE IRRETRIEVABLE.

Now I had four weeks' normal in my individual churches this year, two weeks were given to teaching the S. S. Normal Manual and two weeks to the B. Y. P. U. I have delivered 16 S. S. diplomas and will have about 20 B. Y. P. U. diplomas to deliver to my young people. These normals were taught by two competent, consecrated Christian young ladies, Miss Kaye Buckley of Georgetown, Miss. and Miss Letha

principles. Just to prove to you that it will do it, I heard one brother say in an association this year that he had baptized 10 Methodists in three years, and I am sure that I have baptized fifteen myself, besides some from other denominations. Brethren, don't cross the bridge before you get to it; all this great scare about the different isms looks frightful, I will admit, but right will win out with the grace of God in our hearts and sufficient grit to back it we can win a lost world to Christ, so God being our helper, let us go after it.

You need not be afraid that if you preach the pure gospel folks will quit going to hear you, or that they will not pay you. They may stop for a while but they will return, and when they do come back they are better people in every particular. My people are taking fairly good care of me and it is nothing unusual for me to have from 500 to 1,000 people to preach to at one of my regular appointments. One of my deacons from one church had the privilege and pleasure of speaking to 800 people in my place at another of my churches, and that good deacon hasn't quit talking about that yet.

Now I notice in the October 11 number of The Record that Brother W. F. Roberts had an article with reference to the Athens and Oak Grove Churches. I do not propose to tell you the things that he has already told you, but I do want to tell you something about some of the important things which Brother Roberts left off. I would tell you that Brother Roberts was a great, big-hearted Methodist, reared in a Methodist home, went to a Methodist school, finished his education in a Methodist College and married into a Landmark Baptist family and I had the pleasure of baptizing him and his whole family into Oak Grove Baptist Church.

We have 134 members in Athens Church, a Sunday School with 112 on roll, an average attendance of 112, a W. M. S., 32 member on roll with 15 regular attendants; a Sunbeam band, 30 on roll. We have an average of 75 in mid-week prayer meeting; we have 13 titheers. Somebody called us Landmarkers. It is true, that we haven't done much for missions since our organization, but we have built us a house of worship and it is about paid for. We expect to have every organization that any Baptist church has except a Y. W. A.; and we haven't a sufficient number of young ladies for that.

At Oak Grove in Smith County we have organized a Sunday School and W. M. S. We are going to have a normal there some time during the winter. We have 408 members in that church. Athens has given me a lifetime call and Oak Grove is talking about doing the same thing and going in with Athens and building me a home. I am looking for and expecting big things from my folks there, the Lord being our helper.

I am making some changes in my work for another year. I have resigned New Sardis in Smith County, Poplar Springs in Copiah County, and I suspect that I will give up

Burns in Smith County, notwithstanding the fact I was unanimously called back there for another year. I have been called to Saratoga for another year and will take charge of the work January 1, 1924.

Brethren, pray for us.

Yours for service,

A. J. LINTON

ROMANIAN LAYMAN BUILDS TWO BAPTIST CHURCHES OUT OF HIS OWN PROCEEDS.

Frank E. Burkhalter

It costs something to be a Baptist in Rumania, where the local police, inspired by local priests, are constantly hounding our brethren, throwing them into jail, beating them up, imposing unreasonable fines and heaping upon them all other ignominies that they can think of including the right to bury their dead.

But despite all this opposition our Baptist brethren in that land are giving an excellent account of themselves. One of the most interesting incidents illustrative of their spirit is that related by Secretary Love of the Foreign Mission Board to the effect that a Baptist business man, Adam Lexonov, has recently erected two Baptist houses of worship without expense to the Board, providing practically all the funds out of his own pockets. And he has done this with the knowledge that the police are likely to seize and confiscate his business at any time.

Brother Lexonov lived in Bessarabia at the time of his conversion and union with a Baptist church, and in the erection of the first house of worship in that country he had some assistance from his brother. Later he removed to Braila, Bukovina, a province of Rumania, and there he built another Baptist church house without any assistance, so great is his love for the cause and so marked is the poverty of the people, a result of the war.

Announcement is made by Dr. Love that Brother Andrisan, a native Rumanian minister, who was sent back to Rumania following his graduation at the Southern Baptist Theological Seminary last spring, is pastor of the church that worships in the building erected by Brother Lexonov.

As a further illustration of the local, self-sacrificing spirit that characterized the native Christians in Rumania and many other foreign fields, Dr. Love advises that one of the pastors employed by the board in that country is working on a salary of \$15 a month, and manages to support himself and a considerable family on that amount.

If Southern Baptists could catch something of that spirit of loyalty and self-sacrifice they would greatly increase their offerings to all God's causes and set forth the Kingdom of God in a really worthy fashion.

PERSONAL TESTIMONY

I had lived a long time with the thirsting for happiness, but I never had the pleasure of receiving it until I came to know Christ as a real, personal and divine Savior instead of

a mere historical human. There is no one can have the slightest conception of this joy except those who have tested the Lord and know that He is good. I am so glad I have learned to trust Him, just to take Him at His word, for by doing this I can say with Paul, I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day. And again, I am crucified with Christ and it is not I that live but Christ living in me, and for me to live is for Christ to live again.

Ole my friends, how I wish every one in this old world would let Christ come into his heart. It is foolish for him not to. There is all to gain, and nothing to lose, but if they don't they have all to lose and nothing to gain. For there is no gain only in Christ Jesus. My friends, I am just so joyous over my election into God's Kingdom I hope and pray I will never lose the joy and happiness of God's Spirit. The more I think about it the happier I get, and the simplicity of the scheme is such that I can't see why I couldn't see and understand sooner than I did, and why others can't see and understand. I love to think about it, and only wish I could I could present this life-giving message to the lost in such a way they could grasp it without hesitation. My friends, it's a tragedy for folks to go to hell, it's a shame and it is absolutely useless; for Jesus loves all of us and doesn't want any to perish and has paid the price for all, and there is nothing else to pay. We are free from the bondage of sin if the people will only accept Christ, what Christ has done, and commit their eternal spirits to him. God will give them His receipt, the Holy Spirit as a guarantee of His promise. Just as a man deposits a thousand dollars in a bank and the cashier hands him a deposit slip as a receipt and he knows he has made the deposit because he has the receipt, so a man knows he is saved because he has the receipt of the Holy Spirit.

I am so happy in Him. My friends, there are lots of lost folks yet, even some in our churches, and how can we, realizing what it is for one's soul to go to an eternal hell, let the people go without doing our dead level best to win them to Christ? We church members ought to wake up and get busy. Our preachers can't do it all. We must co-operate and join hands with our leaders and march forward with this banner of Christ, lift it high and dare not let it drag in the dust. Does it mean anything to you, my friend, to be saved and stand and let your friends and loved ones go to hell? We must join with Christ as children of God and seek and save that which is lost. Can we do it or

will we do it? We can if we will. Will you join us? It will be my life's happiness to take as many victims away from the devil as I can and I am going to do my best.

Yearning for your help and your prayers in winning souls to Christ, I am,

Your brother,

C. C. O'NEAL

Inverness, Miss.

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